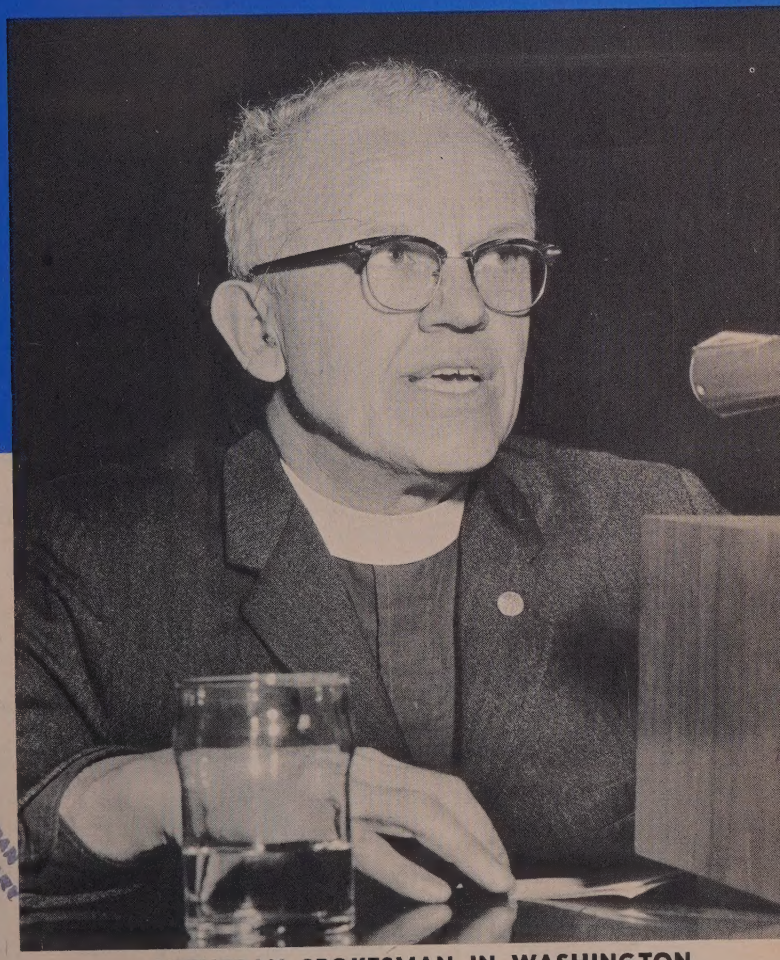
The LUTHERAN



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LUTHERAN SPOKESMAN IN WASHINGTON

Dr. Van Deusen opposes parochial school aid

Vol. 43, No. 37

JUNE 14, 1961

Spiritual Vitamins

LAST SUMMER my husband was guest preacher at a congregation in Chic Our family was quite amused when we noticed opposite his name on the bul these words:

THE MEDICATION . . . . THE REV. PETERMAN

WE ALL TEASED him about the fact that these people were going to have to their medicine.

The longer I thought about it, the more convinced I became that there was truth than humor in this.

In this age we have pills for nerves, pills for reducing, pills for sleeping and for staying awake. Surely it is necessary for the pastor to dispense the he medicine of the Gospel for sick and troubled souls. How important that we rec our spiritual vitamins every Sunday. Perhaps the pastor dispenses each week most important medicine for our time.

—MARY E. PETERM

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Mar Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphi 29, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new addres

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran C in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● WE ALL KNOW that some men who become pastors are not temperamentally fitted for this work. Many prospective ministers could be helped to overcome personal difficulties if these could be spotted during student days. These days the church is attacking such problems by means of psychological testing. Dr. Huldschiner of *The Lutheran* staff interviewed Dr. J. Victor Benson before writing "Pastors are People."

● And while we are talking about pastors, something about pastors' wives might be helpful. "The Last of Mrs. Endicott" is a short story, not a depth analysis, but it makes a point worth attention by members of any congregation, especially the women.

● MORE about the city church problem, which was emphasized in *The Lutheran* last week; this time, about an experiment in group planning in Cleveland and other Ohio communities. See "Tear down those houses," by a Methodist clergyman who is directing the church planning office.

● ONLY FOUR synod convention reports this week (*pages 31-36*) (we're near the end of the season) but these four are among the big ones, and their enthusiastic votes favoring the merger settled the question.

● COVER PICTURE. When someone is needed on Capitol Hill in Washington to explain to legislators what Lutheran groups think about a proposed law, Dr. Robert E. Van Deusen is the man who usually is called. He is Washington secretary of the Division of Public Relations, National Lutheran Council, and Washington columnist for *The Lutheran*. Cover picture shows him testifying recently regarding federal aid to parochial schools (he was against it). Last month Dr. Van Deusen lectured at Southern Seminary (see "Church in the News").

THE CHURCH IN THE NEWS

Court upholds Sunday law

Kosher food merchants in Massachusetts and Pennsylvania and roadside discount stores in Maryland and Pennsylvania had challenged the constitutionality of state Sunday-closing laws. The Sunday laws were "an establishment of religion" and infringed on their rights, the merchants claimed.

The four cases were appealed to the U.S. Supreme Court. Decision was awaited with unusual interest because of efforts by church, civic and labor groups to stem the increasing tides of Sunday shopping in many parts of the country.

Late last month the court issued its ruling, upholding state laws which require establishments to close on Sunday. One justice dissented in all four cases and three justices opposed the closing of Orthodox Jewish stores. The 60,000-word opinion made the decision one of the longest in recent history.

No religious bias seen

Original laws which prevented Sunday labor were motivated by religion, Chief Justice Earl Warren wrote in the major decision. However, the "general welfare of society, wholly apart from relig considerations," demands regulat which "may coincide or harmonize the tenets of some or all religions."

"Thus, for temporal reasons, mu is illegal and the fact that this ag with the tenets of the Judeo-Chri religion does not invalidate the re tion," the Chief Justice pointed out. Sunday-closing laws today are "of a ular rather than a religious chara even if they do make it easier for C tians to attend church.

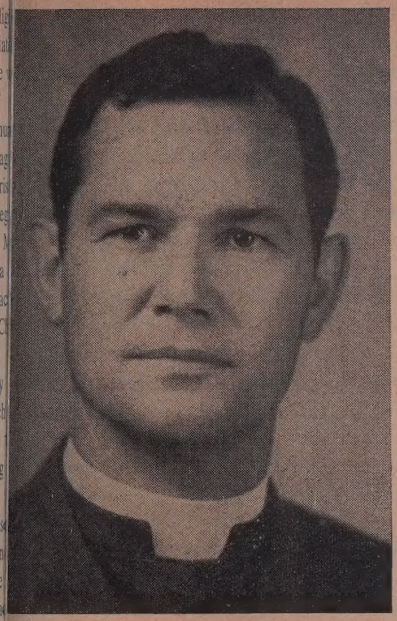
A thornier issue was raised by case of the Orthodox Jewish merch in Philadelphia, who claimed that closed their stores on Friday evening all day Saturday and were hurt nomically by being compelled to clo Sunday as well. The Chief Justice the "economic burden" but said the did not in any way "impede the pra of their religion."

"We are a cosmopolitan nation up of people of almost every concei religious preference," Mr. Warren Almost any law might therefore " in economic disadvantage to some gious sect." The state has the pow "provide a weekly respite from all a day of rest, repose, recreation and quillity," he concluded.

"Day of repose" needed

The 8-1 decision showed remar unanimity for a court often divide Among those siding with the major a separate opinion was Justice Frankfurter, the court's only J member. Mr. Frankfurter wrote a page opinion admitting that the stat the right to require that all but ess commercial activity cease on one d the week.

The purpose would not be ser citizens were free to choose their



DR. FRANK EFIRD
Penitence instead of pride

y of rest, Mr. Frankfurter said. "Pe-odic physical rest" would not provide nat atmosphere of the entire com-unity repose which Sunday has tra-tionally brought."

The court divided 6-3 on the right the Jewish merchants to operate on nday. Justice Potter Stewart said the w "compels an Orthodox Jew to choose tween his religious faith and his eco-mic survival. That is a cruel choice. is a choice which no state can con-itutionally demand." Justices William . Douglas and William J. Brennan, Jr. so dissented.

Var's "celebration" protested

A national week of penitence for the ivil War would be more fitting than a our-year celebration, a Lutheran pastor rom the South declared. Writing in the *National Lutheran*, Dr. Frank K. Efird of Salisbury, North Carolina, warned that "losers have long and tender memories" and "many Southerners still fail to see much good in a 'Yankee.'" Dr. Efird is pastor of St. John's Church. He was chaplain at last year's United Lutheran Church convention.

"If there is anything we should learn from the Civil War, it is that all men are sinners, that basic problems between brothers are multiplied by war, and that we should look at the Civil War with penitence rather than pride," Dr. Efird wrote. Rather than "invocations of pride" Americans should "wear sackcloth and ashes . . . and pray."

The North and South have kept alive "the sins of our forefathers" and have held on to "prejudices and antagonisms and misunderstandings that continue to contribute to the disunity of our nation," the writer continued. He warned that "with the emotional climate of the war still around, the celebrations can resurrect and intensify old antagonisms and open new wounds. It can hurt, rather than help, the Negro in his struggle for first-class citizenship."

Church influence urged

Separation of church and state in the U.S. need not imply a "feeling of hostility between these two divinely authorized institutions," Dr. Robert E. Van Deusen told a convocation at Southern Seminary, Columbia, South Carolina, last month. "The fact that they are separate, neither dominated by the other, leaves them free to develop a constructive and friendly relationship."

The church must be the "conscience of the state," Dr. Van Deusen declared. It should be "willing to express approval of governmental policies and actions which are based on sound moral and

ethical principles. The church should also be free to criticize those areas of the life of the state which do not measure up to the ideals on which our nation was founded."

When it has strong feelings about matters which go into forming of national policy, the church "dare not be silent," he said. Issues such as "equality of individuals . . . right of every child to an education . . . integrity in public life" require the church to speak "clearly and with conviction."

Federal school aid postponed

Dr. Van Deusen, who is the Washington secretary for the Division of Public Relations of the National Lutheran Council, had been a leading Protestant spokesman before many Congressional committees. Earlier last month he had told a Senate committee that Lutherans opposed grants or loans to church-operated schools (*see cover*).

Reports from Washington this mo indicated that the giant Federal sch aid bill which was adopted by the Se last month would also be accepted the House, without any provision ad for aid to sectarian schools. Roman C olic bishops had demanded such aid had threatened to work toward the de of any bill that did not include it.

Some spokesmen voiced hope church-operated schools could be a through the National Defense Educa Act. Leaders of both houses said month that such a program would discussed only after Congress had c pleted action on the administration's which involves aid only for pu schools.

New England clergy arrested

Four white clergymen from Conn cut were arrested and jailed in M gomery, Alabama, this month, when took part in a "Freedom Riders"

SMILES TODAY BUT JAIL TOMORROW

New England clergymen among "Freedom Riders" jailed in Alabama were Dr. J Maguire and Dr. David Swift, theology professors at Wesleyan University; William S. Coffin, Jr. (in foreground), Yale chaplain; and the Rev. Gaylor N Yale professor. Others in photo are students who accompanied the profess

m. With three Negro theological stu-nts, the group was seized when they d to eat at a segregated bus terminal ch counter after announcing their in-tion to board a bus for Jackson, Miss. Leader of the group was Dr. William Coffin, Jr., chaplain at Yale Univer-. He said the group was "trying to ablish the constitutional privileges of ery American citizen."

The integration movement cooled off newhat as state officials kept strict ntrol. Many of the "riders" were ar-ted and charged with a breach of the ace.

White Protestants blamed

The "revolt" in the South to end segre-tion has produced "significant leader-ip' in Negro churches and an equally nificant lack of leadership in the white otestant church," Dr. Reinhold Niebuhr arged. Writing in *Christianity and risis,* the noted theologian stated that ome white pastors have been heroic, t the church . . . has been woefully cking in relevance and vitality."

It is understandable when the church ils to become "an instrument of jus-e" in economic issues, Dr. Niebuhr ntinued, "but there is no such excuse the realm of racial justice. The ques-n is simply whether we are prepared treat our fellow man with the respect at his innate dignity as a human being quires and deserves."

aptists praise President

Southern Baptists had last year warned gainst election of a Roman Catholic as resident of the United States. This year e 12,000 delegates at their convention St. Louis took a second look and dopted a different tone. By a rising nanimous vote, they sent President John Kennedy a message lauding his stand for religious liberty and against federal aid to parochial schools.

"Mob violence" and "provocation" must be rejected as solutions to racial problems, another resolution declared. It called for "Christian faith and action" to assure "every man that he has dignity and worth before the world." In an allied action, the convention adopted a resolution calling on the denomination's colleges to admit Negro students. Reports revealed virtually no racially integrated congregations in the 9.7-million-member denomination.

Growth of the Southern Baptist Church indicates no need for mergers, Dr. Ramsey Pollard, retiring president, declared. He said "lack of convictions" had led to the decline of the Presbyterian and Episcopal churches and that their merger plans were "based on expediency and convenience." Chosen to head the convention for the coming year was Dr. Herschel H. Hobbs, pastor of the First Baptist Church in Oklahoma City.

Migration meeting opens

Government and church experts from 30 countries are attending an international conference on the churches' responsibilities about migration being held this week in Switzerland under World Council of Churches auspices. Great movements of people from one place to another led to a three-year study of the problem, with this conference as the outcome. Keynote speaker is Dr. Franklin Clark Fry, United Lutheran Church president, who is also chairman of the conference. About 200 delegates represent 75 member churches of the World Council. Fourteen governments and many international organizations have sent observers, as has the Roman Catholic Church.

Service of the churches to migrants, the impact of the migrants on the

churches, and the problems encountered in such mass movements will be discussed. Large-scale immigration of Puerto Ricans to the United States and of West Indians to Great Britain will be considered, as well as the influx of many Japanese and other Orientals to Latin America.

Statements and recommendations from the conference will be presented to the World Council's third assembly at New Delhi, India, Nov. 18-Dec. 6.

Augustana reports gains

Membership in the Augustana Lutheran Church reached a new high at the end of 1960 with a total of 618,103, the church's statistician reported last month. Dr. Emeroy Johnson noted that the 10,961 children confirmed by the church's 1,255 congregations was also a record.

Net membership increase during the year was 12,723. Rate of increase was 2.1 per cent, lowest since 1952, Dr. Johnson said. Largest gain numerically was made by the church's Minnesota Conference and the largest percentage gain was in California. Sunday school enrollment gained slightly, but weekday schools declined. Property value of congregations was about $171 million, with indebtedness about $30 million. Total expenditures for all purposes were $33.5 million, a seven per cent gain over 1959.

Total United Lutheran Church membership at the close of 1960 had been reported at 2,495,009. The figure represented an increase of 17,997 or less than one per cent over the previous year.

East Germans warned

Soviet Zone officials had cracked down early this year on plans to hold the giant German "church day" rally (DEKT) in both sectors of divided Berlin. Churchmen were urged to move the rally to East Zone city, but refused when Red regime said it would bar "unde able" church leaders like Bishop Ha Lilje and Dr. Helmut Thielicke.

Plans were then completed for h ing the five-day meeting in West Be July 19-23. Hans Seigewasser, the German government's secretary church affairs, said last month that Germans would be permitted to at the West Berlin meeting, although Reds would not provide any special tr portation facilities. At the same t church publications which carried r of the rally were confiscated in the Zone because the rally was a "poli provocation" to the Communists.

This month Soviet Zone spokes launched a new attack on the DE warning East Zone citizens not to att The official newspaper *Neues Deutsch* said the rally was part of the "cold and militarist propaganda" and w "increase tensions." East Germans w be exposed to "espionage and sabo

SYNOD VOTE ON MERGER

Synods meeting this spring had commit the United Lutheran Church to merger th the Augustana, Suomi and American Ev gelical Lutheran Churches in the LUTHER CHURCH IN AMERICA. With ratifica by 22 of the ULC's 32 synods required, decisive action was taken on May 23. ditional synods voting during the week May 28 were:

CARIBBEAN, unanimous in favor
MARYLAND, 190-30 in favor
NEW YORK AND NEW ENGLAND, 382-15 in favor
WESTERN CANADA, unanimous in f

The present situation:

Synods favoring merger	27
Synods opposed	0

) BLIND GIRLS who are stu- s at Lutheran colleges receive awards for outstanding lastic achievement from Presi- t John F. Kennedy. Awards n by Recording for the Blind t to Miss Cheryl Martin (next resident), ULCA member who ends Wittenberg University, to Miss Helen Aareskjold ht), a member of The Ameri- Lutheran Church. With the s is Miss Martin's mother, Mrs. es R. Martin, Mansfield, Ohio.

anizations" that would "fall on them locusts," the paper said. The article at Dr. Kurt Scharf, who recently suc- ded Bishop Otto Dibelius as chairman the council of the Evangelical Church Germany, asserting that he was "taking lers from Bonn military church lead- ." It was the first public assault on Scharf.

nd so forth

Delegates of the Church of Scotland resbyterian) and the Lutheran State urch of Sweden met at Sigtuna, Swe- n, this spring to discuss intercom- union.

Among United Lutheran colleges re- ntly receiving federal loans for student using were Lenoir Rhyne, Hickory, C. ($400,000), and Midland, Fre- ont, Neb. ($300,000).

Roman Catholics operate 1,155 hos- tals in the U.S., Canada and Puerto ico. On an average day they serve 05,217 patients.

Wittenberg University's 65-voice choir ill sing at the German *Kirchentag* in erlin in July and give concerts in 25 uropean cities during a 44-day tour.

Miami's Council of Churches decided to abandon its Reformation Rally in favor of a Whitsunday-Pentecost Fete. All churches could unite in Pentecost observances while the Reformation emphasized the "differences among various faiths," leaders explained.

A new building was dedicated last month at the Talitha Kumi girls' school at Beit Jalla in Jordan. The school is under Lutheran World Federation auspices, enrolls 150 Arab refugee girls.

Enrollment in elementary parochial schools maintained by congregations of the Lutheran Church—Missouri Synod was 149,201 last year. The 1,293 schools had 5,318 teachers.

General release of *Question 7*, the Lutheran-made film about the church's struggle against Communist oppression in East Germany, will take place this fall. The film got favorable reception from critics in ten cities where it was shown during recent months.

The Lutheran Church Library Association now includes 291 congregational libraries in 34 states, the annual meeting at Minneapolis was told. Mrs. Chester Johnson of St. Peter, Minn., was elected president.

WASHINGTON

By ROBERT VAN DEUSEN

NEW KENNEDY INITIATIVE

THE ANNUAL State of the Union message is normally the only time the President of the United States appears in person before a joint session of Congress. One exception has occurred in each of the last two administrations.

President Truman presented personally his plea for economic and military aid to Greece and Turkey in an effort to halt the spread of communism. This was known as the Truman Doctrine.

President Eisenhower addressed Congress in proposing a similar offer of aid to countries in the Middle East whose autonomy was threatened by communism. This was called the Eisenhower Doctrine.

President Kennedy's personal appearance came a brief four months after his inauguration. It aimed to regain the international initiative after the setbacks in Cuba and Laos. It strengthened the President's position in his talks with President de Gaulle and Premier Khrushchev.

THE MOST DRAMATIC feature of Kennedy's address to Congress was his proposal to place a man on the moon and bring him back to earth within this decade. He expressed the belief that this could be done by giving the scientists adequate moral and financial backing. The estimated price tag was $7 billion to $9 billion in the next few years.

The moon project was one of four points in a comprehensive plan for s ping up the U.S. space program. other three were: 1) development the Rover rocket, which might p "the very ends of the solar syste 2) use of space satellites for world- communication; and 3) a system satellites for weather observation.

Freedom doctrine

MORE BASIC for the immediate fu were President Kennedy's proposals strengthening the defense posture of U.S. He dubbed his new program "freedom doctrine."

In response to the changing natur Communist strategy, Kennedy asked funds to modernize the Army and rine Corps in preparation for figh non-nuclear wars anywhere in the wo

Kennedy asked for a Presidential tingency fund to meet crises such as current one in southeast Asia. He quested additional funds for military to America's allies and for a steppe civil defense effort. He proposed a "manpower development and trai program" to retrain several hundred t sand workers in new occupational sk

The "punch line" of Kennedy's m sage was a response to those who h been asking him to be more spe about what they can do for Amer He aimed his answer at the main ments of American life as he called *self-restraint* instead of pushing up w or prices, overproducing crops, spread military secrets, urging unessential penditures, engaging in improper nopolies or harmful work stoppages.

For the average citizen, he urge willingness to pay higher postal r higher payroll taxes, higher teach salaries; to show friendship to for students and visitors; and protect the stitutional rights of all citizens.

PASTORS ARE PEOPLE

By ROBERT E. HULDSCHINER

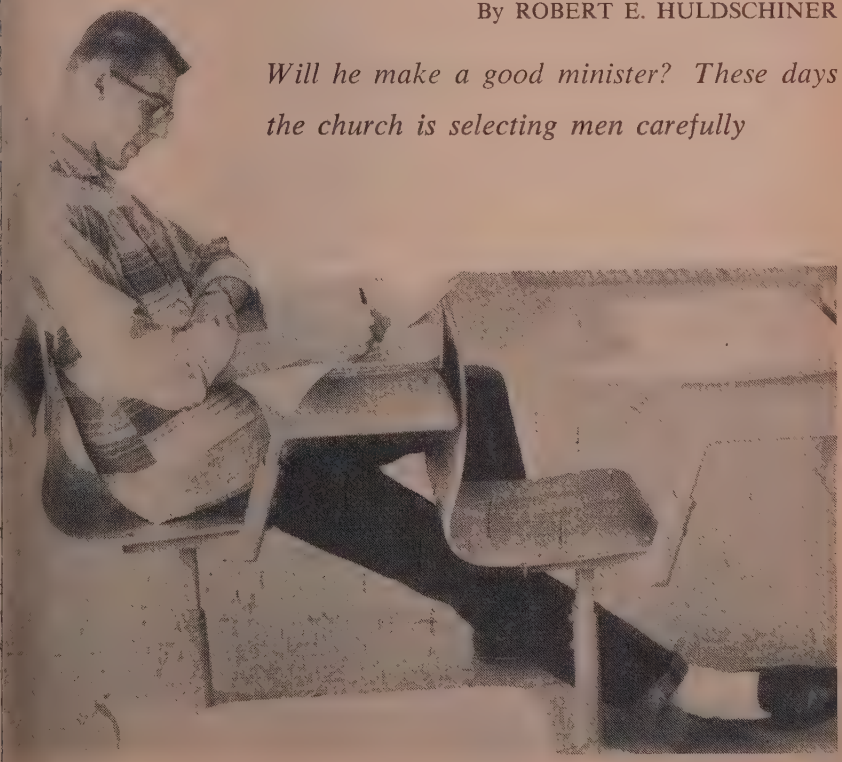
Will he make a good minister? These days the church is selecting men carefully

He's a good-looking young man of olarly appearance, 22 years of age, t in trouble. He's just been told that flunked out of college.

His general ability, reading skill, vocary, and use of the English language k in the highest brackets. But his cks have slipped below the required rage even though he had been given revious chance to straighten out. Now s through. His hopes for a future in the ministry are shattered. Yet he had been highly recommended by the vocations committee of his synod.

He was, the committee had felt, just the right kind of "ministerial candidate" —earnest, studious, sincere and eager. Why did he fail?

I can't give this young man a name because any name I might invent might just happen to fit someone in a similar predicament. But this man's problems—



and that of any United Lutheran synod —are not fiction. Years ago nothing would have been done about them. Now things have changed. The young man is given a second chance.

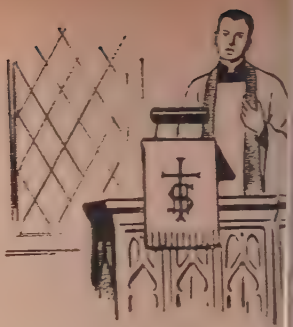
HE'S REFERRED to a church-related psychological testing service for an interview. He appears somewhat fragile ("handle me gently, please") to the interviewer. He's defensive and sits on the edge of the chair. Gradually, his diffidence gives way to the interest taken in the tests presented to him.

The *Wechsler Adult Intelligence Scale* determines his high intelligence but also reveals marked inconsistencies in performance. The *Rorschach* (ink spot) and *Projective Drawings* tests confirm the existence of severe emotional problems that prevent his creative powers from becoming operative.

The tests do more than confirm the trouble. They help find out what the trouble is and where it comes from. It started, as most trouble of this kind, in childhood, originating in an unbalanced relationship with his parents. The resulting "passive-aggressive conflict" within himself has blocked his development and created a guilt feeling that makes him seek for defeat as one way of getting even with himself.

The interviewer, through patient and methodic evaluation of the tests, can now sketch the picture of the man as he is—blessed with superior powers of intellect and imagination, locked in a deep-seated conflict which prevents the realization of the better self. He concludes: this young man would appear to be an excellent candidate for psychotherapy.

The ending of this story is predictable. A few years from now a man, once without hope for the future, will graduate from seminary and become a good pas-



Maybe this explanation of how y men are aided in preparing for ministry will help you understand pastor and the various problems h

tor. Psychotherapy has opened for a way of understanding himself an own motivations. He will not be out problems or conflicts. No pers But there's hope that he'll know h cope with them without seeking t flict excessive punishment on hims the world around him.

WHILE THE YOUNG MAN is under treatment that paves the way for h turn to studies and a career, ar young man is beginning his mi He's 25 and brilliant. His college was erratic, his moods and achieve fluctuating between extreme margi

The college faculty and the syn vocations committee were aware tential trouble. But resources wer ited, and some people in the sync that there was something sneaky those people making a profession uncovering the shadowy areas in people's minds. The young man through college and seminary.

While officials in seminary an synod were still trying to make u minds about what to do, the youn so convinced a small parish of his that the pulpit committee extended

ectly to him without going through
odical channels. The examining com-
ttee was now facing the problem. The
n was graduating from seminary with
degree. He had a valid call. Could
be denied ordination?

There was a solemn debate about the
emma. The appearance of the young
n before the committee did nothing
dispel the doubts. And yet, there
s the call. Maybe the Holy Spirit was
ing through the pulpit committee of
parish. When the vote was taken in
committee it went against corrective
ion. The young man was ordained.
rhaps time and the challenge before
n will mend things. At this stage, no-
dy knows.

THESE TWO CASES point up the limits
chin which the attitude of the church
ings with regard to psychological tests
ministerial candidates and remedial
rapy where it is needed. On one side,

J. VICTOR BENSON
Many ailments can be cured

there is eagerness to use the new methods and procedures devised by psychology and psychiatry as part of the process of selecting ministerial students. On the other there is still the suspicion that to dissect the workings of the mind in people who feel called to a church vocation is somewhat irreverent. Is it not questioning God's ways?

Modern society is making a big thing out of the measurement of mental health. Some large industrial concerns will not hire people for executive careers without subjecting them to a battery of tests. But industry and business have a wide choice of selection among qualified people seeking high-paying jobs and apply narrow definitions as to what makes a good executive.

The church, says the Rev. J. Victor Benson, secretary for psychological services of the United Lutheran Church's Board of Higher Education, does not have a wide choice among qualified people and has not yet been able to define what makes a good pastor. Perhaps we never will. But we know that pastors are people, that all people have problems, and that some are better qualified than others to channel these problems into productive outlets.

VICTOR BENSON is a relaxed man. His face, under the receding hairline, is smooth, the blue eyes behind gold-rimmed glasses are friendly. He looks so conservative that you'd expect him to lace his words with Bible quotations and to deliver temperance lectures. But behind the smooth facade is a shrewd man who believes that many things that ail the church could be cured, at least in part, with the aid of psychology and psychiatry.

His father was an Augustana pastor (he studied at the ULC's Chicago Semi-

nary and caused excitement by wearing a red tie to class). Young John Victor grew up in Pennsylvania, graduated from Augustana College and New York's Biblical Seminary, spent one year in postgraduate study at Philadelphia Seminary, and was ordained in 1943 by the New York Synod.

When he was called as an associate secretary by the Board of Higher Education in 1958, he had served two New York parishes, had studied clinical psychology at New York University for three years and completed a two-year internship at New York's Bellevue Psychiatric Hospital.

THE BOARD had sought for many years to put psychological testing methods at the service of the church. Dr. David H. Bremer, who has a degree in psychology of religion from Boston University and is now chaplain of Muhlenberg College, was called in 1949 to explore the field.

Tests were developed with the understanding that their results should not in themselves be the determining factor in rejecting a candidate. When Dr. Bremer left in 1952, the work had just begun. It was continued by Dr. Vernon L. Strempke despite his other duties on the staff of the Board of Higher Education, until Mr. Benson (he's working on his thesis and will soon be a *Dr.* too) took over.

The board now offers three kinds of psychological services to synods and church agencies: a group testing p gram for college students preparing the ministry . . . individual psycholog testing and evaluation of candidates w the need for further examination ex . . . and special consultation for c presenting particular problems.

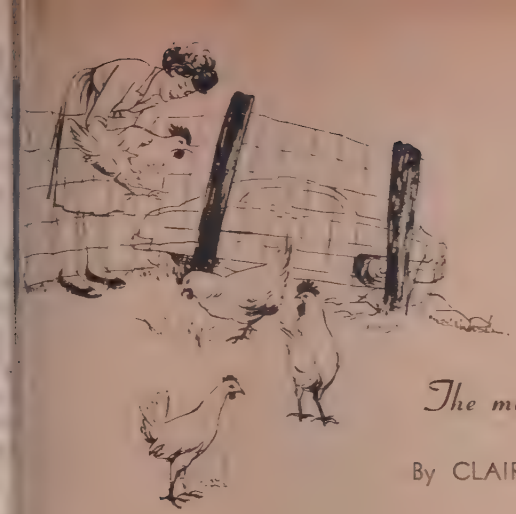
Synods requesting the service (ab half of all ULC synods so far) have tests administered to pre-ministerial lege students in their second year, further group tests conducted during first and last year in seminary. S synods attempt to develop their own s ices which may then be related to t of the board.

THAT PSYCHOLOGY has become an cepted tool in the operations of church is a fact. A number of pas are acquiring degrees in psychology psychiatry. Boards and agencies use ing services to cast additional light the results of interviews and refere before extending calls or employing members. A few congregations mental health clinics to their cor uencies.

There is a "profile" (overall eva tion of a series of tests) on file f great many young people preparing church vocations today. But whe comes to using these profiles to best vantage and to understanding their m ing in terms of future developmer the individual concerned, we're still ginners.

THERE WILL BE MORE ABOUT THIS IN "THE LUTHERAN" NEXT WE

THE DESIRE to do as the fathers did is manifestly dangerous. Just as individuals are different, so their duties are different; and in accordance with the diversity of their callings, God demands diverse works of them. For this reason the Letter to the Hebrews (11:2) relates the diverse acts of the fathers in a masterly manner to the one faith, in order to show that it is not the works of the fathers but their faith that should be imitated by each individual in his own calling.—*Luther's Works, Vol. 2* (Concordia)



The Last of Mrs. Endicott

The minister's wife tried too hard

By CLAIRE COLLINGSWORTH JONES

LIBBY SAW the church first. "Oh, ndy! It's beautiful."

Andy stopped the car in front of the le white building. "Doesn't it look pressive? Even Toby's excited."

The little cocker began to wag joysly at the sound of his name. Libby iled, "He's got hair all over my suit. d look at my glove. I wanted to make good impression. Mrs. Endicott says first impression is so important."

ANDY GROANED. "I hoped Mrs. Endit was lost in the packing shuffle."

"You don't realize how important the nister's wife's job is." Libby produced well-thumbed book bearing the awespiring title, *The Art of Being a Miner's Wife,* by Amy Pettigrew Endicott. just couldn't bear it if you were a lure because of me."

Andy drew her close. "The church embers will probably keep me around they can look at my beautiful wife." e added, "We'd better go on to the rsonage. Looks like some people ere."

Libby swallowed nervously, "I'm ared!"

THREE WOMEN waited on the porch. Toby growled at Mrs. Dewitt, the most formidable member of the trio, and she remarked frostily, "We've never had a preacher with a dog before."

Sweet-faced Mrs. Franklin said gently, "You're both very young, aren't you?"

Libby tried to look as mature as possible. "We're really older than we look."

Libby lay awake a long time that night. She'd been increasingly aware of her shortcomings as she had pored anxiously over Mrs. Endicott's book. The girls at the office where she had worked during Andy's seminary days had given it to her. "Now you'll know all the answers," they told her.

But as Libby read it between packing bouts, she'd been appalled at the qualities the book demanded. "She must be self-effacing, and yet competent. Quiet, but intelligent. She must be hospitable, gracious, dignified, and unobtrusive." A terrifying list! She'd never measure up.

SUNDAY MORNING passed in a blur of meeting people. Remembering Mrs. Endicott's advice, Libby made an especial effort to try to fix each name in her mind.

But when one of the members brought a basket of fruit the next morning, she couldn't remember his name.

"Why didn't you ask him?" Andy asked.

"I couldn't! Mrs. Endicott says the minister's wife should remember names after one introduction."

"I loathe Mrs. Endicott," Andy said.

As the weeks went by, Libby loved their new home. The people were kind. She was happy. But often she felt that she was a failure. No matter how she tried she couldn't achieve the standards Mrs. Endicott set for her.

The way she looked, for example. Unruly curls, tip-tilted nose. Even freckles. How could one be dignified with freckles?

There was the dreadful day when the District Women met at the church. She greeted them at the door, and was horrified to discover, after the meeting, that the price tag on her new dress, purchased for the occasion, still dangled conspicuously from the back.

There was the incident of the chicken. Ralph Brown, a crochety old member of their church, came by one morning just as Libby was leaving to do her shopping.

"Just wondered," he growled, "if ye'd like one of my chickens for supper."

Libby was delighted and, when she came home, looked expectantly in the refrigerator. Suddenly she heard an indignant squawking and Toby's furious bark.

Rushing out, she discovered a terrified chicken tied to the clothes-line pole, and a bristling Toby ready to charge. She grabbed Toby, and regarded the chicken with consternation. She hadn't expected a live one!

When Andy came home, Libby said firmly. "We can't kill it."

Andy protested. "But what'll we do with it? And what are you going to Mr. Brown when he asks how you li the chicken?"

Libby thought quickly. "I'll just him it was a very nice chicken. And take it in the car until I find some ch ens and I'll put it out."

She put the indignant chicken in trunk, picked a promising side road, found a farmhouse that seemed to her purpose. No cars were in sight, Libby assumed the occupants must away. Also, there were chickens same general size and shape of her senger. She scooped the recalcit chicken from the trunk and was lea over the fence, when a voice behind nearly startled her into going over the chicken.

"What's going on?" The sturdy f of Tom Jackson, one of their ch members, stood menacingly in the r

Tom's surprise when he recogn her was as great as Libby's. "Why Talbot! What in the world?"

There was nothing for Libby to do confess. Tom collapsed into gale laughter.

The story was too good to keep. weeks Libby couldn't go down the s without being asked if she was ha chicken for dinner. Old Mr. Brown cool, and even a special visit from A failed to mollify him.

But Libby felt her inadequacy deeply in times of sadness among members of the church family. could go into a home where sorrow left its mark, and ease the sufferi little. But Libby, always tongu when her feelings were deeply invc could never speak the words of co tion she felt she should be able to

Once, when Andy was out of Libby answered the phone to hea

Dewitt had been killed by a truck his way home from his office.

With a prayer that this time she might able to say something helpful, she ried to the Dewitt home.

Mrs. Dewitt sat on a couch, ashen d and dry-eyed. Libby took her hand, all the careful sentences she had rsed left her. She saw the sorrow in proud eyes, felt the tremor of the dly controlled hand. She loved him, by realized suddenly, just as I love ly, only more because she had him ger. Libby drew the older woman se. Together they wept for the gentle e man who had loved his roses.

But I couldn't say a word to help," by told Andy later. "I'll never be a d minister's wife."

THEY HAD BEEN at the church four rs when Andy received a call to an- er church. "I hate to leave, honey. now you do. But the church at Apple- hasn't had a young minister for rs."

As she packed, Libby thought, I feel though I'm leaving my heart behind. only, she thought regretfully, I could I I'd been successful.

The women met on the day before y were to leave. Libby dressed with at care. But just as she was leaving the church, she caught her stocking a packing box and there was the un- stakable feeling of a run climbing her . Well, they wouldn't know it was me I didn't have something wrong, she ought.

As she sat in the fellowship hall of church, she saw, as though for the st time, the bright room where she had ended so many meetings. The lovely ses from the Dewitt garden. The pic- re of Christ in Gethsemane, the lines his suffering figure expressing all the world's grief and pain. The women—old, middle-aged, young—who were such an indispensable part of the household of faith. Libby's heart swelled with love for them.

Suddenly she realized that the women were looking at her, and smiling.

"LIBBY, this is your party," the president was saying. "As much as we love our pastor, we know he could never have had his fine ministry without your assistance. We all love you because of your kindness and your sweetness. But, mostly, because you've loved us."

Libby felt her cheeks grow hot, tears pricked at her eyelids, but the women urged her forward, and the president extended a beautifully wrapped package.

She opened it with shaking fingers, and exclaimed at the beauty of the linen tablecloth inside. But the card set her heart singing, for written on it were the words, "To our beloved minister's wife."

And, although as usual, she couldn't express the way she felt, she realized that it didn't matter. They knew how much she loved them, and that was enough. Poise and charm and serenity were empty words when measured against the warmth and fulness of love.

THE WOMEN crowded around her, and she laughed and cried at the same time. When Libby got home after the meeting, she shyly showed the card to Andy.

"I wasn't the failure I thought I was."

"I could have told you that," Andy said. And then he grinned. "Where are we going to pack this tablecloth? I thought all the boxes were full."

Libby answered casually. "I think it will fit in the top of that box of books. Especially since I'll be leaving Mrs. Endicott's book behind."

"Mrs. Endicott," Andy affirmed, "deserves to be left behind."

"Tear down those houses,"

they said in Cleveland.

BUT then what? When 2400 families move into buildings on 133-acre urban renewal project, plans for new churches must be ready. Un Lutherans acquired site where these ramshackled buildings stand, and will p a new congregation in middle of big housing development. Denominat are learning to work together in planning this sort of venture.

By LYLE E. SCHALLER

IT IS NOT unusual for a city planner to talk with four or five denominational representatives within the space of a couple of weeks. Each one comes into city hall asking much the same questions about impending changes in the urban landscape. Each appears to be oblivious to the plans of other denominations.

Each one uses valuable time in the planner's busy schedule. Each carries back the same "package" of information to his denominational committee. The response on the part of many plar and public officials is, "Why can't l estants get together in church planni

Various solutions have been offere this problem. The most common has "comity." However no matter how intentioned are the motives of the va denominational executives, comity suffered because of several built-in s comings. In the first place, all too comity is brought into operation when one or more denominations

with a specific proposal, usually to ain approval for organizing a new urban church.

Effective planning must begin before decision-making stage is reached. thermore the data that are supplied support the proposal may have been hered without any real degree of ob- tivity or skill. Finally comity does not vide a means for consideration of er concerns such as the closing or rger of a downtown church or the ny problems that plague churches in nsitional areas.

A SECOND SOLUTION has been the at- pts by various Lutheran bodies to n together under the guidance of the tional Lutheran Council. While this been useful, it also is handicapped by ny of the shortcomings of comity s the absence from these meetings of presentatives of other Protestant bodies.

A third procedure for encouraging in- denominational planning has been the ablishment of research and planning partments within a local council of urches. This method has had notable cess in New York, Detroit, Philadel- ia, St. Louis, Indianapolis, and a few her cities but frequently the effective- ss is limited by several factors.

All too often the jurisdiction of the al council includes only a small frac- n of the total urban region. Many blems are beyond the geographical isdiction of the council's planning de- rtment. Another limitation has been at often a denomination is represented the planning committee by a local pas- rather than a regional executive. In- much as the actual decision-making re- onsibility is coming to rest more and ore at the regional level, this imposes a vere handicap on the planning process. nally some denominations are reluctant

Lyle E. Schaller is director of the Regional Church Planning Office recently established to serve Protestantism in the seven-county region centering on Cleveland and Akron. Before going to seminary he was a city planner in Madison, Wisconsin. He holds a master's degree in city and regional planning from the University of Wisconsin and a B.D. from Garrett Biblical Institute. In addition to seven years' experience in government, he spent three years as a Methodist pastor.

to co-operate in any activity that is a part of the council of churches' program.

A FOURTH APPROACH is now on trial in the Cleveland-Akron metropolitan complex. The Regional Church Planning Office was established a year ago in an effort to overcome the limitations mentioned above and to enable Protestants to plan together in an effective manner.

The region was defined as Cuyahoga County (of which Cleveland is the central city) and the six surrounding counties. The area includes three metropolitan areas—Cleveland, Akron, and Lorain-Elyria—and the 1960 census put the population at 2,732,350—up 577,620 since 1950. The boundaries of this region correspond to those used by many secular organizations in planning for such functions as retail trade, transportation, water supply, drainage, and regional planning.

The region is large enough for several denominations to have a full-time executive to serve its churches there. For other denominational subdivisions, such as the Synod of Ohio for the United Lutheran Church, the region is large enough to require a substantial block of the appropriate executive's time.

While including such a large and populous area (Cuyahoga County is the fourth most densely populated metropolitan area

in the nation) imposes some difficulties in terms of priorities for the work program, it does eliminate two problems that have bothered other agencies. First, nearly every question that can arise is within the geographical jurisdiction of the Regional Church Planning Office. Secondly, and even more important, the jurisdiction is large enough to command the attention of the appropriate denominational official. Thus the board of the RCPO is composed of the people who play an important role in the decision-making process within their denominations.

BEING A COMPLETELY independent agency there are no theological barriers to co-operation by denominations that might not be willing to affiliate with a local council of churches. Participating denominations now include Baptist, Christian, Congregational Christian, Episcopal, Evangelical and Reformed, American Lutheran Church, United Lutheran Church, Lutheran Church — Missouri Synod, Methodist, and Presbyterian. Three others have expressed a strong interest in the work and are expected to join as quickly as financial arrangements can be worked out.

FROM THE beginning the board was dedicated to the idea that the dynamics of the planning process would be used in the operation of the RCPO. The first step was to hire as director a Methodist minister who had had both formal training and extensive experience in city planning.

Next was development of a planning program. This has required the board members to carefully consider their church problems and share in a joint evaluation of these in determining priorities. Some of these involved possible organization of new suburban congrega-

Co-operation produces results

tions. Others involved churches in tr sitional areas (such as rural to urb white to Negro, and middle to lo class). A third concerned the impac the urban renewal on the church.

The director was assigned respons ity for gathering basic information the problem area. For the planning p grams concerned with a specific g graphical area, this includes develo a concept of what the community u study is now and probably will be in future, a concept of what the churc in that community, and the implicat of this for the Christian church.

FOLLOWING submission of these rep to board members, each denominatio expected to generalize its goals for area under consideration. These are sented for discussion at a subseq board meeting. In the resulting give take, an over-all strategy emerges. board does not pretend to have any l lative authority. If a "comity" que should arise that can be referred local council of churches' comity c mittee, this is done. There is no att to remove the actual decision-ma authority from the internal structur each participating denomination.

Basically the value and success of experiment in church planning rest three points.

1. Elimination of the duplication of ort and expense in the securing of in- mation necessary for informed de- on-making. By co-operating in this ort the participating denominations not y get the benefit of the work of a pro- sional city planner. They also have a son with public agencies.

2. The same problem areas are under nsideration by all denominations at the ne time, thus enabling the several de- minations to co-ordinate their deci- ns. It also provides many opportuni- ties for actions that can avert a crisis.

3. The most important point is that the officials who have the major responsibilities in the decision-making process for their denomination are involved in the actual planning process *together*.

While it is still too early to call this newest experiment in church planning an unqualified success, churchmen in northeast Ohio now can say "yes" to the question, "Can Protestants plan together?" It is hoped they will continue to be able to respond in the affirmative.

Fact or Fiction

THERE CAN BE no doubt that there is a religious truth which insists that all men are the children of God. The entire thrust of the Judaeo-Christian faith is against the heresy of racial discrimination. Some of the greatest teachings of Old and New Testaments lift the sights from the narrow provincialism of petty nationalism and give men a new and exalted concept of man capable of redemption. Yet there are many people who will insist upon the religious truth of this fact while making it a myth of little moral value in their personal lives.

The ancient Commandment and the old Catechism taught that a man must not bear false witness against his neighbor. You'd have a difficult time getting anyone to argue about this religious tenet. yet our nation confronts problems of perjury, the disruption of people's lives by emotional tensions and the bugaboo of malicious gossip.

ON ONE OCCASION a group of admiring people praised Jesus and wanted to turn their admiration into a publicity event. One of the women of the crowd was sure that his mother ought to be very proud of him. Jesus replied, "Blessed are they that hear the Word of God and do it."

No one will debate the meaning of that statement. Yet we are all caught in the frenzy of popular acclaim. and the motivation for our religious acts can seem to be in the direction of winning votes instead of conscientiously doing that which we understand as the Word of God.

Our greatest problem in this generation is acting upon the truth we know, moving out on the facts we possess and sharing the witness of a great faith in the present situation. The fundamental fact of faith still stands that to hear the Word of God is not enough. It must be acted out, too.

—RALPH W. LOEW

FIVE MAKE A FAMILY

Questions and Answers

"I'M GOING to church tonight," Pete announced loudly. Then in a lower voice, he asked, "All right if I ride with you, Dad?"

"Plenty of room," Dan said. Pete ran up to his room, and Dan waited until he was out of hearing before he spoke to me.

"What made Pete change his mind about this evening?"

I gathered my hat and gloves and used a tissue to shine the toes of my shoes. "Don't you know?"

"I asked Pete yesterday if he wanted to go to church with us on Sunday evening. I thought he might enjoy hearing the young missionary doctor. He said he had to do homework. Why did he change his mind?"

"You know Mr. and Mrs. Brown in our church?" I asked. Dan nodded. "You know how Karen and Sue enjoy being baby sitters for Wendy and Cindy, their twins?" Again Dan nodded. "And you know how Pete worships Les Brown, the twins' uncle, the sports star?"

DAN NODDED AGAIN. "Don't tell me the family history. Get to the point."

I made a small face at him. Dan never likes the round-about approach. "The missionary doctor who is the speaker tonight is Mr. Brown's and Les Brown's brother. So—Pete's going to church with us."

"The Browns are to be admired," Dan said, admiring them in absence. "They grew up in the deep south. Mr. Brown mentioned once that it was one of the most strictly segregated areas of t south when they lived there.

"The three boys made their w against much prejudice. They must h been discouraged often. Yet, one beca a businessman, one's a missionary d tor, and Les, the youngest, is a s athlete and a good scholar. He'll ahead on scholarships."

"I wish there were more Negro n sionary teachers and doctors to send Africa . . . and not only to Africa, said.

"There will be more as our cour becomes more aware of the potentials all our citizens." Dan spoke with as ance.

"But as of today . . . many pe close their eyes to the human potenti I said. "Remember that TV prog we heard last week—pro and con segre tion. There are still people *for* it!"

"Yes," Dan said. "And if that's w many citizens think, maybe I'm too c mistic about the future."

PETE CAME down the steps three time. "I'm ready!" he shouted. "" two still sitting around?"

"We're ready, too," I said.

" 'Bye, Karen . . . Sue . . ." Dan c from the foot of the stairs. "We'l home by nine-thirty."

"Karen's going to help me n candy," Sue said, looking down on upturned faces. "May I use that shre coconut that was left over after frosted the cake?"

"Yes, there's enough for candy."

'Omit the coconut from my share," e ordered.

'How can I? It has to be stirred into mix."

'Oh . . . I was only teasing. Will there nuts, too?"

'Haven't you left yet, Pete?" Karen ned Sue in the upstairs hall. "Stop ing us how to cook."

'Treat me sweetly, sweet sisters. Or send you off into space orbit and n't let you land."

"Look who's talking!" Karen laughed. ifty in your last science test! And you nk you'll be a space scientist!"

KAREN SPOKE to me. "Say hello to Mr. d Mrs. Brown for Sue and myself, other. Ask how Cindy and Wendy are."

Finally the three of us were in the car. hen are we going to buy a new car?" te asks this question every time we ter the car.

"When our ship comes in," Dan said.

"We need many other things more an we need a new car," I added. Of urse, I, too, sometimes sigh over our r. Especially when I see Regina Kent th a new car each year. But I'm not vious. She collects cars. I collect cook oks.

There was a good crowd for the Sun- y evening program. We don't have a gular Sunday evening service, but about ery three weeks there is a special pro- am . . . a family night, a program by e of the church groups, a speaker.

TONIGHT'S MEETING was an open use. Dr. Brown talked and we asked estions. Very informal. No sitting in aight rows of chairs. No formal open- g or closing of the meeting. People bbled cookies and sipped coffee as Dr. own talked. When he stopped and the estions began, some of the women rved coffee again.

"Better not take any more cookies," I whispered to Dan at my side. "We'll have to sample Sue's candy."

"I'd like to ask a question," Pete whispered at my other side.

"Ask it, if it is related to the discussion. Dr. Brown would like to hear from the young people in the audience."

Pete waved his hand when Dr. Brown's face turned toward our side of the room. The doctor smiled at Pete.

"Dr. Brown . . . what's the procedure for becoming a medical missionary?" Pete asked.

PEOPLE TURNED to look at Pete and smiled with approval at the earnestness in his voice. Dr. Brown smiled too. He didn't look much older than Pete, but of course he is, and he has years of education, training, and experience behind him.

"High school, college, medical school, religious training . . . that's the education part." Dr. Brown counted these on four fingers. "And you need a deep interest in people . . . their happiness and sorrow and physical suffering." He pressed down a fifth finger. "And you need faith. You can't be a good missionary or a good doctor without faith." He held up his other hand, pressed down one finger, and laughed. "I could go on counting all evening."

"Thank you, Dr. Brown." Pete sank back into his chair. Then he waved his hand again.

"Yes, young man? Another question?"

"This . . . this question . . . it isn't exactly related to the discussion," Pete said, looking sideways at me as if afraid I'd stop him. Then he blurted out his question as if it were one long word. "Dr-Browndidyougoinforsportsatschool?"

"I'll answer that privately over another cup of coffee," Dr. Brown said. Everyone laughed and the meeting ended.

WORSHIP NOTEBOOK

HEAVY THINKING IN SAVANNAH

WHAT DO people do when motion picture stars Gregory Peck, Polly Bergen, and Robert Mitchum come to town to make a movie? Savannah, Georgia, found out recently and for days on end townspeople crowded the picturesque town squares and the colorful boat docks to watch the cameras grind before the celebrated figures of Hollywood.

It was a lot of fun. The police, making a valiant effort to direct the never-ending flow of traffic around the milling crowds, rent the air with the ear-splitting shriek of their ever-busy whistles. Polly Bergen walked into a hotel dining-room for a late morning cup of coffee followed by a whispering entourage of clerks, bellboys, tourists, and autograph seekers. And Mitchum and Peck staged an all-too-realistic display of fisticuffs while many people enjoyed the free show.

BUT THAT wasn't all that happened in Savannah. For the members and friends of Ascension Church, the week of May 14 offered something else. Two years ago the parish began an ambitious program which is worthy of repetition throughout the ULCA. Recognizing that there was a growing need for its members to do some serious and deep thinking about the faith they hold and the practices they observe, the Sunday school decided to inaugurate a weeklong lecture program.

This was to be more than a leadership training school. It was certainly not entertainment with a dash of religion thrown in. The committee resolved to set before the people of the parish—and whoever else wanted to come—some aspect of the faith which would be treated "in depth". As the pastor put it, the purpose of the lecture series was to stir minds.

In 1959 Prof. Taito Kantonen of Hamma Divinity School delivered the first series of addresses, regarding life after death. Last year Prof. Robert Ro of Southern Seminary delved into N Testament studies. This year I had t privilege of speaking on the liturgy.

It would be almost impossible to rehearse here the full thrust of this yea lectures. They dealt with the meani of worship, the history and theology the liturgy, the use and meaning of t externals of worship, and (for want a better title), the future of liturgi worship.

How well these five hour-long ess dwelt upon their announced subject a how effectively they stirred Savanr minds are questions that can only be swered by those who heard them. C person did tell me that the lecture the theology of the liturgy had been "deep" that she took two aspirins a it was over. Perhaps the medication wo have been better taken *before* the l ture or, better still, by the lecturer h self.

AT ANY RATE, if the generous wo of appreciation spoken by the lister are any indication, it may be hoped t some new thoughts have begun to around in the minds of those who lister I know that the discussion evoked ic for me to ponder.

The greatest good therefore prob came in the exchange of questions answers and then, ultimately, in the

sion which followed each lecture. A n may sit in his study surrounded by books, reaching into the files of his perience as he pounds his typewriter. t it is only after his words have been oken and his hearers enabled to analyze, icize, and expand upon his ideas, that real fruit appears. So it was at Ascen- n Church in Savannah.

There were several high points of dis- sion (some low ones too) which bear petition here.

IT IS EVIDENT that a lot of lay people e at a loss to understand one basic emise of Lutheranism. This has been ought to light most vividly with the pearance of the *Service Book and mnal.* With all of its alternate forms d variant provisions so many people t can't understand why "the Lutheran urch just can't get together and decide at everybody is going to do the same ing."

That's the way the government, indus- , and business operate. Somebody at e top says that a memo must be written just a certain way and that's the way is done. If anyone comes along and es it another way, he's promptly told get back into line.

Not so in the Lutheran church. Our ajor definition of the church comes om the Augsburg Confession which ys that for the true unity of the church is enough that the gospel be rightly ught and the sacraments properly ad- inistered. Beyond that we may agree, r the sake of good order, on a single rm of worship, but to satisfy differing stes and different heritages we allow r variance.

Here the trouble arises. One pastor oes one thing, the neighboring pastor oes another. People are confused. hich is right? Discussion ranged back and forth on that one, but in the end it had to be admitted that while uniformity is desirable, it is not essential. You may want every pastor and congregation to conduct the service in exactly the same way, but what if the *one* way is not the one you prefer?

A RELATED QUESTION followed on the heels of the first. Who determines what is to be done in worship? This is a touchy subject. I've seen both sides of the subject: a belligerent congregation determined to keep things so much the way they've been for fifty or a hundred years that even the altar vases can't be moved more than an inch or two, and an overbearing pastor whose first day in his new parish is a determined chin-jutting *putsch* to change everything. Again, who is right?

Being a pastor I tend to side with the cleric, but not just because he is a brother of the cloth. I say "tend" because I recognize that he is a sort of an "expert." If I want the leaking plumbing in my home fixed, and the job is beyond my do-it-yourself ability, I call in a man who knows about valves and faucets and washers, even though the cost may frighten me. When my appendix aches I scoot off to a physician. In short, when I want to know or to learn how to do, I go to one who knows.

The pastor is a "specialist" in religion just as the physician is in medicine and the jurist in law. He's spent four years in college, three in the seminary, and he ought to know *what* he's doing and *why* he's doing it. He's been called to be a pastor because the members of the congregation feel that he is going to guide them into a greater devotion.

OF COURSE if he's a thoughtful pastor he will be concerned to act in love. And that's where this question is answered.

The church council was charged at its installation to be responsible, among other things, for worship. They are the guardians of what we do in church and they ought to aid the pastor as he plans for the conduct of the liturgy.

More important than any consideration of the externals of worship (questions of all sorts arose on this subject) is the significance of all that lies below the surface. As often as we went back and forth over liturgical matters, ceremonies, furnishings and other details, our discussion always returned (and rightly so) to that which the *things* of worship signify. And this, it seems to me, was the emphasis of this year's lectures Savannah.

IT WAS almost a hundred years ago th a pastor of this historic church propos a suggestion to the United Synod of t South that it was high time that som thing be done to provide one order the liturgy for the then three maj bodies of American Lutheranism. A censionChurch is carrying on in that t dition with its fine program of an ann lecture series to stir its people to do se ous thinking. This is an effort that ma congregations would do well to imita

—EDGAR S. BROWN, JR

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Friendless?

QUESTION: I am very much disturbed over the fact that I have attended a certain congregation over a good many years, and yet have no real friends in it. It may be said, "To have a friend, be one," but I have tried and tried, with no avail.

They call on me to help with serving, or to work on committees, but it seems to me they are only tolerant of me. I have had many set-backs even though I have tried to please, to love, and to understand people. I guess I just don't click. I have arrived at the point of dreading to go to church. I just don't have a friend there.

The situation is even more annoying because of my dear husband. He uni with this church after our marriage. feel ashamed because of him. We h no children. Oh, how I want to beco one in fellowship and love with ot members of my church! I feel very m alone and unwanted in the congregati Shall I stop going to church, or w shall I do?

REPLY: Some congregations are s to be "ice-boxes," though I have ne encountered one of that type. I doubtedly there is much variation the sociability of people in vari churches. There are many timid p ple in the world—many in the churc —who find it hard to mingle and c verse with others, though their in tions are good.

Most congregations need leaders —one or a number of persons—tow development of friendliness and ciability.

In some cases a pastor has d most of it. In others one or a few going men and women have done and keep it up. The people in y

hurch are almost certainly not aware f your problem or of any failing on heir part. Their intentions are probbly very good.

Here are a few ideas which may be f help. 1) Recognize that there is in he congregation much more friendliness toward you than you realize, hough it may not find the degree of pen expression which ought to prevail. 2) Do not surrender to apparent lefeat, but assume a more positive ttitude and practice. In cases of this ort a large part of the trouble usually ies within the troubled person himelf. I say this not by way of faultinding, but to help you view the whole natter objectively.

3) Talk over your problem with our pastor. Include your husband in he conference. The pastor may be ible to give some direct help, and can probably involve a few other men and women of the right kind in helping ou find a more satisfactory status in he congregation.

4) Be articulate in meetings and among people. Be ready to offer suggestions or to discuss the matters in hand. Offer to do things, to help work out plans, and prove yourself dependable. Have a smile and a pleasant word for people. Be prepared to tell of interesting experiences and unusual people you have met. Be careful, of course, not to overdo it.

5) Invite a few church couples to your home for a pleasant evening—be sure it isn't dull. It should be planned, but not too rigidly. Follow it up with friendliness at church. Repeat the effort with a few others.

Such efforts have worked out successfully many times. Don't give up easily.

Stay-at-home

QUESTION: Steve, my husband, is a high school teacher — a well-informed, capable man, with some excellent hobbies. In the last few years he has developed a disinclination to going out socially. When he does go out he frequently leaves the group and goes for a walk alone. For some reason he has also built up a resentment toward another man, an old friend and classmate, who is successful in a small business. Perhaps he feels inferior in the light of Paul's success. I like social life, but don't care to go out alone.

REPLY: This sort of tendency to stay at home and disregard social life develops in the lives of both men and women. One can't always put a finger on the cause, but sometimes it is jealousy, disappointment, a sense of inferiority, boredom at group doings, or a type of maturity which makes one satisfied to entertain himself with his own speculations and questions and finds little stimulation in the company of others.

One should try to discover the actual cause before trying to do anything about it, or deciding that anything really should be done. People need a chance to be themselves, instead of being stampeded into some kind of comformity. Of course a man or woman ought to consider the yearnings and needs of a spouse.

If you conclude that Steve should change, proceed obliquely — with no demands or lecturing. Rather invite a few couples (highly acceptable to Steve) and prompt one or two men to involve your husband in some interest, project, or exploration, and arrange to get him out, and then into stimulating groups—preferably mixed.

BOOKS

SCIENTISTS TALK ABOUT FAITH

Science Ponders Religion. By Harlow Shapley (editor). Appleton-Century-Crofts. 308 pages. $5.

This volume contains eighteen essays by scientists who are members of a group of two hundred laymen and clergymen from various denominations, and also college scientists, who have been meeting on Star Island off the coast of Maine. These "citizens of the universe" have studied and seriously considered the nature of man, his goals and the types and justifications of his various beliefs.

Apparently many people have hoped for a rapproachment of modern science and religion, and this Star Island Project has been a fruitful beginning. These essays deal with such a variety of aspects of these fields that it is difficult to summarize in a short space.

The human search for answers to the important and profound questions which this book considers is described with a great degree of illumination. In their presentations, the contributors present facts and figures from their respective disciplines, yet out of their differences and agreements, and their revelations, come suggestions that religion will thrive and grow stronger.

Springfield, Ohio WILLIAM C. BEAVER

ABOUT PRAYER

Heart in Pilgrimage. By Reginald Cant. Harper. 147 pages. $2.50.

Canon Cant of the Church of England certainly provides "seed thoughts" for mediation regarding prayer.

Using a Pauline strategy of theological foundation followed by practical admonitions, Canon Cant presumes a knowledge superior to the average layman for his first part, but relieves this weightiness with many suggestive and practical insights in his advice on prayer in the second part. Especially helpful are his discussions of "Difficulties in Prayer."

Despite the textbook-like qualities of its beginning, *Heart in Pilgrimage* is really t diary of a man's praying experience and al shows the evidence of a pastor trying teach others about prayer.

FREDERICK G. GOTWALD *Croton-on-Hudson, N. Y.*

PROBLEM CHILDREN

And God Said, "No." By Lael Cappa Augustana Press. 143 pages. $2.

Tender Tyrant. By Carvel Lee. Augsbu 180 pages. $3.

Lutheran publishing houses are having run on this sort of book this season—br compassionate stories of families where child is seriously afflicted, and the rest the family responds in faithful love, w laughter along with tears.

First came Muhlenberg Press w *Wednesday's Child,* about the struggle help a retarded daughter live a normal l Then was Augsburg's *Tender Tyrant,* sa story with a different cast. And now gustana's *And God Said No,* about the s recovery of a two-year-old stricken polio (in 1954). Any or all of these bo will be useful in encouraging and instr ing parents obliged to face similar proble

SERMON SUGGESTIONS

An Expository Preacher's Notebook. By D Cleverley Ford. Harper. 220 pages. $3.5

It's dangerous to write a book on pre ing and then illustrate it with one's sermons. To offset this risk, Dr. Ford reduced a series of lectures to what he "notebook" material — i.e., suggestions any preacher's notebook.

It is not the particularly new comm the author makes which interest us; the uniquely simple manner in which distills what we already know. The pages of suggestions which preface the trations provide a memorable recapitul of all one needs to know about expos preaching.

The bulk of the book—full-length

ory homilies—is drawn from both the and New Testaments, and is aimed at mature and less well-informed groups. lendid collection of single sermons is mpanied by a series of ten sermons on 's royalty (based on Matthew) and two ter series — Old Testament character es (Saul, David, Solomon) and the four nt songs of Isaiah. The latter series is only illustrative of good homiletical exion but a provocative theological presion well worth the price of the book.
ew York City ROBERT D. HERSHEY

PROPHETS UP TO DATE

rvants of the Word. By James D. Smart. minster Press. 95 pages. $1.50.

mited by a small number of pages and ing to discuss fifteen books of the Testament, the author nevertheless has duced a wise and stimulating volume will be helpful to anyone interested in erstanding the prophets. Sound scholarit is evident but not at the expense of hting down the flow of ideas. Dr. Smart ncerned with making each prophet stand from the rest as a unique personality, an who lived close to God and who efore was in a position to interpret l's ways to men.

he real value of this book lies in its use companion piece to the reading of the phets themselves. Then the fine insights guidance of Prof. Smart will contribute comprehension of the message of these phetic men who have so much to say to own world. FRANK W. KLOS, JR.
hiladelphia

SOCIAL CONCERN

utting Faith to Work. By Robert J. McCracken. Harper. 180 pages. $3.

he minister of Riverside Church, New k City, has written a challenging book ling with the social concern of Christity. It is an exposition of the writings James, whose thesis was that faith is dead less it expresses itself in a true life and ristian activities.

ames summed up this principle in James 2:26, "Just as the body without the spirit is dead, faith is dead without good deeds." Dr. McCracken in his preface claims, "Personal religion must be matched by social concern. To relate the Gospel to the dominant social forces in economic and political life is the business of every Christian witness and advocate."

In effect, the author emphasizes the Christian must *recognize* the responsibility he has for translating faith into works, *accept* it as a basic principle of Christianity, and *act* upon it in his relations with his fellow men.

Emphasizing that a living faith is a working faith, the author gives specific suggestions and illustrations how men and women of today can develop the kind of religious conviction that will transform society.

This is a book for ministers who wish to challenge their lay people, and for lay people whose smouldering faith needs a strong gust of convincing inspiration to fan it into a flame of Christian activity.

Mount Morris, Ill. O. A. HANKE

THE PAPERBACKS

Scribner

Beyond Tragedy. By Reinhold Niebuhr. 306 pages. $1.45.

A basic Christian idea—that hope is not fulfilled within the arc of history but in eternity—does not necessarily imply that human efforts in this world are of no account. Dr. Niebuhr developed this theme in various sermons in the '30s, and worked them together in this book of enduring value.

Reason and Revelation in the Middle Ages. By Etienne Gilson. 114 pages. $1.25.

Famous French scholar in three brief lectures (1937) explores ancient problem of faith versus philosophy in medieval thought.

Christianity and History. By Herbert Butterfield. 146 pages. $1.25.

One hardly expects a noted British historian to probe the depths of the meaning of history in such easily understood language. The explanation is that these studies began as radio lectures and achieved simplicity as well as profundity.

overseas

Australians disagree on new Bible

AUSTRALIA: Adelaide. May 5. — THE New English Bible, released on the Australian book market in March, has enjoyed record sales, and has been widely praised and much criticized.

Writing in the *Australian Lutheran* Dr. Henry P. Hammann, principal of Concordia Theological Seminary, Adelaide, states that there is a directness and vigor about the English which corresponds well with the colloquial nature of most of the Greek in which the New Testament is written.

A Methodist commentator is sure that the NEB surpasses the American Revised Standard Version in this respect. "There is an enthralling literary loveliness inherent in this very modern work." Perth University professor, Dr. Walter Murdoch, who writes for a Sunday newspaper chain, said: "My impression on reading the new version was, This is the real thing at last; this is what the Greek words really meant."

Others consider the colloquial style a weakness and limitation. Dr. Hermann Sasse in the *Lutheran Herald* says this translation contains "too much dogmatical compromise," too much "paraphrase and interpretation of the wrong kind." He cites the translation of the Greek word, *"ecclesia,"* and asks: "Has the Congregationalist, Dr. Dodd, forgotten that in the New Testament the local church is just as well the church of Christ, his body, as the church universal? With the present translation a doctrine of the church, as a social organism consisting of congregations, is read into the New Testament, a sociological idea that is unknown to the Bible."

Dr. Robinson, of the Moore Theological College in Sydney, claims that from the terminology used in Romans it is evident that Prof. Dodd's theological views have prevailed, although these views are still hotly contested by able scholars. He regrets that not only the word "propitiation" but also the idea has been ousted and that the expression, "wrath of God," is given impersonal interpretation by substituti divine retribution.

Dr. Robinson questions the wisdom translating the New Testament before Old Testament, since so much of the me ing and vocabulary of the New can rightly determined only by the language the Old. This Anglican scholar believes t in some respects the NEB "widens the g between the world of the New Testam and our own world, since it often conce where the A.V. and R.V. reveal, the thou forms and ideas of the first century."

Despite the extensive criticism which greeted the new translation, it has been erally conceded that it has much to c mend it, particularly the translation of and Hebrews.

AUSTRALIA now has a counterpart of famous Oberammergau Passion Play, o much smaller scale. The Australian p which goes under the name of Iona Pas Play, was presented in Brisbane, Adela and Perth during Lent. Directed by a man Catholic priest, Father Thomas Shor the play lasts two and a half hours. German play includes a lot of Old Te ment prophecy and events leading up the passion. The script for the Austra play is taken from the synoptic Gos and nothing is added. No interpretatic offered; only the factual story of Ch suffering is used.

The play is produced in the open ai two stages. There are no professional paid actors in the cast of 80 and they selected from several branches of the C tian faith. The men at Oberammergau s months growing beards. The Australi because of the hot climate and the dem of business life from which they are dr prefer to wear false ones. There is n tempt to present a Cecil B. de Mille travaganza. It is considered an act of The attendance at the three presenta this year was excellent.

—L. W. LOFFL

IOD CONVENTIONS

NNSYLVANIA MINISTERIUM

Hill Falls, Pa., May 22-25

Kidd elected on ninth ballot

By HENRY W. SNYDER, JR.

HILADELPHIA—Dr. Samuel E. Kidd, synod ardship secretary, was elected president he Pennsylvania Ministerium on the ninth ot at the synod's annual convention, May 5, at Buck Hill Falls, Pa. He succeeds Charles M. Cooper, who has resigned to ome president of Pacific Lutheran Semi-, Berkeley, California.

he 47-year-old president-elect took the on the eighth ballot. Two strong con-lers, Dr. Claude Schick and Pastor Lu- Schlenker, had eliminated themselves y in the race. Two others, Dr. Richard k and Dr. Lester Fetter, battled to a w, with Klick leading the votes on the rth through the seventh ballots. A sixth e-getter, Dr. Edward T. Horn, III, with-w his name after the fifth ballot.

he steadily moving drama of withdrawals vote-shifting dominated three-fourths the convention sessions. After leading on first two ballots, Dr. Schick, secretary the synod, asked not to be considered, ing firmly that he could not serve "for sonal reasons." Pastor Schlenker, assist- to the president since 1959, courageously cribed to the convention the uncertain e of his health, and the delegates quietly ersed the lead they had given him on the rd ballot.

Dr. Horn was in fourth place on the fifth lot, when he announced that he pre-red to continue his work as pastor of inity Church, Germantown. "Besides," he ipped, "I have two children in college, d I can't afford to take the cut in pay." His brother, William Horn, and Dr. Wil-m O. Moyer were among the early "dark rse" contenders. The first three ballots

New President Kidd (center) with retiring President Cooper (left) and Dr. F. C. Fry

also showed persistent votes for Bishop Hanns Lilje and Dr. Franklin Clark Fry.

The meeting began with an unprecedented "division" on the very first voice vote. Routine adoption of the program was interrupted by a motion to hear a Billy Graham representative describe the purposes and methods of the coming Philadelphia Crusade. Delegates rejected this, 274 to 255.

But they quickly agreed to consider the merger late Monday afternoon, instead of on Wednesday. By this parliamentary strategy, the Pennsylvania Ministerium became one of the 22 synods whose vote was needed to complete the ULCA ratification of the merger with Augustana Synod, Suomi Synod, and the American Evangelical (Danish) Lutheran Church. On Tuesday Dr. Franklin Fry, ULCA president, made the first public announcement that the ULCA had ratified the merger.

The vote of the Ministerium was almost unanimous, 679 to 1. The lone dissenter was the Rev. Richard Boyer, pastor of Grace Church, Bethlehem, Pa., in whose parsonage 61 years ago Dr. Franklin Clark Fry was born.

Dr. Fry was the ULCA representative to the synod meeting. His report on the church stressed the urgent need for more vigorous "planting of the seed," not only

abroad but in the large American cities, "where the church is dying." In an informal discussion Wednesday evening he predicted that the Russian Church will soon be received into the membership of the World Council of Churches.

Dr. O. F. Nolde spoke at the final session, declaring that "the United States should not resume testing nuclear weapons now."

Considerable time was given on the first day to expressions of appreciation for the leadership and accomplishments of Dr. Charles M. Cooper during his eight years as president. Tribute was paid to Dr. Roy L. Winters who retires in 1961 after 15 years as executive secretary of the synod Board of Home Missions.

Dr. Erling N. Jensen, new president of Muhlenberg College, opened his first report to the convention with a reminder that the college is graduating a genuine co-ed class this June, with 69 girls completing the full four-year course for the first time in college history. He announced January 1963 as the probable date for completion of a $1,200,000 student union named in honor of his predecessor, Dr. J. Conrad Seegers.

On motion of Dr. Henry Bagger, the synod voted to postpone from 1962 to 1964 the beginning of the centennial appeal for capital funds for the Philadelphia Seminary. It was agreed that this appeal shall be given preference over any other capital funds appeal conducted by the synod, and that it shall not be coupled with any other appeal.

The budget for 1962 is $2,600,800 for ULCA apportionment, and $1,033,470 for local work of the Ministerium—a total of $3,634,270. This is a 10 per cent increase over 1961.

Three new congregations were received, two of them mission churches — Grace, Malvern, and Resurrection, Horsham. The other, St. John's, Girard Manor, is a congregation over 100 years old.

Fourteen young men were ordained at a service in St. John's Church, Overbrook, Philadelphia, the following Sunday.

Mrs. Ruth Grigg Horting, a Lutheran laywoman who is secretary of the State Department of Public Welfare, reported the convention on the recent "White Hou Conference on the Aging." The Rev. Harc Engle, of Trinity Church, Lehighton, serv as convention chaplain.

Synod approved a proposal for the re cation of Incarnation Church, West Phi delphia, which will enable this church serve with the Lutheran Foundation Campus Work as a congregation ministeri to students and faculty in the Univers of Pennsylvania area.

NEW JERSEY

St. John's Church, Ocean City, May 22-25

Merger ratified, 232 to 18

By RALPH I. SHOCKEY

OCEAN CITY — The convention chapl Pastor Arnold J. Dahlquist, gave this pra after approval of the articles of merger a vote of 232 to 18:

"Devoted Father, long before we get slightest glimpse of what's good for us, know it. And in Your loving way You l us to it though we try often desperately block it. Our synod stands now at juncture at which Your will has caught with us. As you have led us to it, bless union of brothers to which we now st committed that it may do Your ser in the world. And see the joy in many our hearts as we say simply, 'Thank Yo through Him who alone is called, Savi Jesus Christ. Amen."

President Knudten summarized the portance of the action by saying, the me will mean "a new day, not as an organ tion, but one propagating the gospel taking salvation to all mankind."

Departing from tradition, but in formity with the suggestion of the UL synod eliminated the administration of communion to ordinands during the ord tion service.

"All public monies devoted to elemen

secondary education must be used en- and solely for the benefit of public ols," was the decision of the convention. debate on the item of federal aid to ation consumed more time than the cation of the merger articles.

How can you look at the Cross (pointing he altar) and say that three cents a day o much for the great mission of our A?" asked Dr. George H. Berkheimer, A representative. Speaking about the im until formation of the new Lutheran rch in America, he said, "The temptation ay down on the job during the next and a half would be a betrayal to our l Jesus Christ—this must not happen." nod voted to support the Philadelphia inary Appeal in 1964. Dr. Harold Mil- seminary board president, challenged delegates to put the church's "heart, soul, wealth into 1964 for the best seminary ible."

he $180,000 quota for Wagner College extended a year. Only half the appeal been met. Pastor Harold Berg stim- ed the convention by stating, "we do not t to enter the new church with an un- hed obligation . . . if we fail our college his hour, the loss is irretrievable."

our mission congregations were ad-

ecking evangelism plans: Thomas Carter, s. Lorraine Sevilla, Pastor Warren Harding

Charles Urquhart, N. J. Council of Churches, interviews Synod President Edwin H. Knudten

mitted: Nativity Church, East Brunswick; St. Thomas Church, Brick Town; Christ the King Church, Franklin Park; and Our Saviour Church, Pequannock Township.

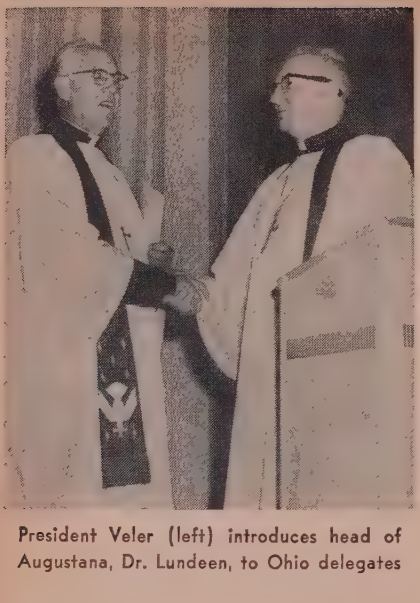
Two seminarians, Gordon L. Huff, called to St. Bartholomew Church, Trenton, and James A. Skelton, Jr., mission developer in the Marlton area, were ordained. Pastors John W. Schulze, John Alvin Spindler and Dwight A. Huseman were welcomed.

Material expansion was evident with a new "year round" $58,000 building at Camp Beisler under construction; $4 million in new church building and renovation programs; and a $97,000 synod office building.

Dr. Paul C. Empie, executive secretary of the National Lutheran Council, discussed the mood of the church and of the nation and stressed self-denial. "Without the law of love we will be lost," he said.

Dr. C. Donald Heft was re-elected secretary and Dr. H. Torrey Walker, re-elected treasurer.

A budget of $787,501, largest in the history of the synod, was adopted for 1962. It contains an item of $93,250 to be used in formation of the new LCA. The per capita apportionment is $18.90.



President Veler (left) introduces head of Augustana, Dr. Lundeen, to Ohio delegates

OHIO

Augsburg Church, Toledo, May 22-25

Vote for merger unanimous

By E. RUDOLPH WALBORN

COLUMBUS—The Ohio Synod took quick and decisive action to approve the Lutheran Church in America merger.

At a public meeting on the first night, the convention had gone to a nearby school auditorium to hear President Malvin H. Lundeen of the Augustana Church speak on "Lutherans Together." The report of the delegates to the Atlantic City convention of the ULCA was presented the first thing the next morning, along with the Articles of Agreement which will take the ULCA into the LCA.

There were no questions, and by 9:31 A.M. the convention had voted unanimously, 368-0, for ratification. President Herbert W. Veler led the convention in prayer and in singing the doxology.

On other matters the convention was not so single-minded. For several years Oesterl Home for Children has been concentrati on the care of emotionally disturbed ch dren and proposed a $750,000 campai for new buildings. An 88-page comprehe sive report made by the Child Welfa League of America, recommended a c limited and strengthened program for "tr bled boys and girls whose behavior and em tional disturbances can be helped by gro living in a casework-oriented program."

Although alerted to the increasingly hi cost for this care the synod voted to a prove a campaign for $495,000 provid the home accepts the Child Welfare Leag report. The delegates voted $104,000 1962 for the home.

The synod voted to close out its relati ship to Mulberry Home for the Aged, Indiana, at the close of 1962, when Indiana Synod will close its support Oesterlen.

A new apportionment plan was propo by the synod's board of stewardship. placing the present apportionment to c gregations on the basis of communing me bership, a "guided grace" plan would quire a covenant from congregations a a minimum goal had been proposed to the The plan was altered to include LCA pr sions for congregational goals based on c rent expenses and confirmed membership

The stewardship board will be raisin 1962 budget of $1,874,619, which the ecutive Board reported would be possi to attain in the light of increased ann giving and growth in congregations. Tre urer Andrew J. White, Jr., reported 1960 portionment giving at $1,580,456, or 89 cent of the budget. On a per capita b the 1962 budget would be $21.62 (as 1961), with $1.75 additional for Luthe World Action.

Twenty clerical members who had c into the synod since the last convention w introduced. Ten 1961 graduates of Ham Divinity School, including three sons Augsburg Church, were ordained with Pa Karl R. Brenner, Grace Church, Toledo

peaker. Six other men will be ordained ome churches.

hree mission congregations were re- d: Holy Trinity, Brunswick; All Saints', Carmel, and Holy Trinity, Mason. A th congregation, Grace, Youngstown, ert Canis, pastor, will be received in upon its transfer from the Pittsburgh od.

suggested minimum salary for pastors, last year at $4,500, plus parsonage, ties allowance, car expense and pensions, increased to $4,800.

r. E. Rudolph Walborn, Columbus, was lected secretary. Mrs. Melvin Nichols, First Church, Galion, was elected a di- or of Wittenberg University.

cretary Walborn (right) certifies Ohio's te for merger to ULCA Secretary Harkins

For the first time formal recognition was en to health and welfare agencies and six her mission agencies were "approved by synod as bona fide agencies."

At its closing session the synod adopted resolution by Pastor Howard L. Hahn, hrist Church, Cambridge: "That the synod notes with great concern the continuing uggle to insure full and equal rights for citizens of our country, deplores the hatred and violence by the opponents or the proponents of such rights that have accompanied current efforts to this end, commends the courage of those who are seeking such basic human rights, and strongly affirms its Christian commitment to the attainment of these rights for all men."

ILLINOIS

Hotel Pere Marquette, Peoria, May 15-17

Biggest budget wins approval

By JOHN E. COOPERRIDER

PEORIA, ILL. — The Illinois Synod took momentous decisions in routine fashion at its 42nd annual convention. Two major merger agreements were approved, and the largest budget in synod history was adopted.

Merger of four Lutheran church bodies into the new Lutheran Church in America was approved 219 to 3. Only one dissent was heard, when a delegate said he feared the congregations are giving up too much of their own authority to the central church.

Parallel action was taken to implement the merger in the Illinois territory, through a "little JCLU" that will work out details of forming a new synod including congregations of the ULCA, Augustana, AELC and Suomi.

The synod also approved establishment of a new Lutheran seminary in Chicago by consolidation of the present ULCA seminary at Maywood with Augustana Seminary, Rock Island. Grand View Seminary (AELC) and Suomi Seminary are already affiliated with Maywood.

The 1962 budget was set at $1,339,345, with a per capita goal of $24 per communing member. Approval came after some delegates challenged the realism of the figures. In an impromptu roll call of congregations, pastors or lay delegates announced their pledges. These, with projected amounts increasing by 30 per cent the 1959 giving of congregations that did not pledge, totaled a figure $140,000 under the budget finally

approved. The Rev. Richard L. Peterman, synod stewardship secretary, expressed optimism that the full goal would be reached.

Three new congregations were received: Christus Victor Church, Elk Grove Village; Prince of Peace Church, West Freeport, and Christ Church, Quincy.

The Rev. Eldred H. Trede, of Holy Trinity Church, Lombard, was re-elected secretary. Also re-elected were Treasurer Glenn W. Schmidt and Warren G. Brockmeier, the statistician.

Dr. A. Howard Weeg, synod president, preached at the opening communion service in Grace Church. Dr. John W. Rilling, of Hamma Divinity School, spoke twice as official representative of the ULCA and also at the ordination service held May 17 at St. Mark's Church, Washington.

The Rev. Oscar R. Rolander, secretary of the NLC's department of World Missions Co-operation, spoke for LWA.

The Tuesday evening synod banquet was made a rally for the United for Christ's Tomorrow Campaign, which originally w expected to close this year. But the syn voted to extend it to the end of 1962.

Of the $1.5 million goal, $643,740 been pledged. Funds are for the extens of Christian education in Illinois, specifica for Carthage College, Chicago Semina Lutheran student work and Alpine Luthe Camp.

Dr. Weeg announced that the Rev. P Shawl has been appointed pastor chairm of the campaign to succeed the Rev. Alf Stone, who moved to Washington.

OFFICIAL CALL

The 23rd biennial convention of United Lutheran Church Men, official men's auxiliary of the United Lutheran Church in America will be held at Wagner Lutheran College Grymes Hill, Staten Island, N. Y., Aug 1-3, 1961

RICHARD H. SNELL, Secretar

$115,000 Wittenberg Gift To Help Worthy Students

SPRINGFIELD, OHIO — Wittenberg University has received a $115,000 annuity gift from Harvey H. Wonning of Batesville, Ind., President Clarence C. Stoughton announced Thursday. Mr. Wonning is a member of a ULCA congregation in Batesville.

The gift was made to the alumni phase of Wittenberg's 10-year $20,000,000 development program, Dr. Stoughton said. Contributions to date in the alumni phase now total $369,948. The goal is $1,000,000.

Mr. Wonning has indicated his intention to regularly return to Wittenberg his annuity income in order to develop a student loan fund. The university's board of directors will be free to use the gift at its discretion after 1986.

Qualified students who are graduates of Batesville High School will be given first preference for aid from the Wonning fund.

Harvey Wonning signs gift agreement w Dr. Roland C. Matthies, Wittenberg offi

Merger Plans Approved for New North Central Synod

By CHARLES A. PULS

ADISON, WIS. — Forty-one pastors and ien, representing the four synods to be ed into the new North Central Synod, eran Church of America, met May 23- n the campus of Suomi College, Han- Mich., to draw a new constitution.

. George H. Lundquist, president of Synod of the Northwest, presided. Dr. . Belter, president of the Wartburg id, was chairman of the committee on titution. Dr. O. V. Anderson, president e Central Conference, Augustana Synod, tituted for Dr. Robert Mortvedt, secre- of the Board of Higher Education, as esentative of the JCLU.

or a short time after the merger, the synod will support four colleges—Au- ana, Carthage, Grandview and Suomi. five dissenting votes, the representa- voted to support the merged Lutheran ool of Theology at Chicago. Notice was ed that efforts will be made later to ort a seminary in the Twin Cities.

he new synod will number 265 congre- ons and 197 pastors. The baptized mem- hip at the present time is 147,848.

he merging committee, which will meet in in September, set up a central com- tee of twelve. Representing the ULCA Dr. Lundquist, Dr. Belter and Pastor I. Roth, president of the Wisconsin Con- nce.

When organized, the new synod will have t districts, ranging from 21 to 44 con- gations each. Dr. Lundquist said the dis- ts would hold "acquaintance meetings" in tober.

The projected budget, prepared by a com- tee headed by Stewardship Secretary vid Gerberding, of Minneapolis, was 698,500, or about $17 per confirmed mber. Members of the Synod of the rthwest, which has championed the cause of grace giving, were quick to state they would regard the apportioned amount as a floor of giving—not a ceiling.

MRS. EDITH SCHRAM

"Temporary Basis" Organist Kept Playing for 36 Years

DETROIT—At 5 P.M. Sunday, April 16, it was snowing and blowing in Detroit. But members and friends of Hope Church put on their coats and made their way through the blizzard to the church.

Why go out on such a day? Because Mrs. Edith Schram would soon be leaving the city. She was the only organist to serve Hope Lutheran Church, and this afternoon she was going to be at the console giving her farewell recital. Following the recital she was honored at a reception-tea.

In 1924, Mrs. Schram came to serve Hope Church on a "temporary basis." It was a mission congregation then, with services in a rented hall. The temporary basis extended to 36 years. —RAYMOND A. HEINE

OHIO

Church Women of Synod Hold Convention in Akron

By E. RUDOLPH WALBORN

COLUMBUS, OHIO — Ohio's United Lutheran Church Women held their last triennial convention May 9-11 at Trinity Church, Akron. Anticipating the church merger that will result in a new and expanded women's auxiliary, the convention had invited leaders of the merging groups to speak.

Mrs. Elmer Lehman, of Leipsic, moderated a panel presentation, "Getting to Know You." Taking part were Mrs. Edwin Hansen, of Muskegon, Mich., representing the AELC; Mrs. Carl Kukka, of Chicago, from the Suomi Synod; and Mrs. Bernard Spong, of Minneapolis, for the Augustana Church Women.

Principal speaker was Mrs. Roy L. Winters, of Philadelphia, president of the church-wide ULCW. Also present were Mrs. Franklin Clark Fry and Mrs. Fred C. Wiegman. Mrs. Ruth G. Horting, of Harrisburg, member of the Board of Higher Education, was among the speakers.

Mrs. James Miller, of Brunswick, was re-elected president, and Mrs. Lehman vice-president. Also re-elected were Mrs. John Pinkley, of Ashland, secretary; Miss Florence Dutton, of Springfield, statistical secretary, and Miss Faye Kugler, of Stone Creek, treasurer.

Parish Building Dedicated

GRACE CHURCH, Springfield, dedicated a $200,000 parish building on May 7. Designed by T. Norman Mansell of Philadelphia, the brick structure blends with the modified Gothic church building. It contains six departmental rooms, offices, study, parlor and choir room.

Growth of baptized membership from 585 to 839 since 1950 required the additional facilities, said Pastor A. L. Anderson.

AFTER A YEAR of service with AIDS, Mrs. Faye James returned to serve her home c gregation, Trinity Church, Lewisburg, parish worker. Ohio Synod President H bert W. Veler installed her on June 4.

MRS. ROSS HESSMAN was installed M 14 as director of Christian education Redeemer Church, Toledo.

MRS. E. E. FLACK, wife of Hamma Di ity School's dean emeritus, has comple 24 years of service on the Oesterlen bo of trustees. She was honored at the spr meeting of the board.

UNITED LUTHERAN CHURCH WOMEN of John's Church, Springfield, held a sec "Community Conference on Church reers" on May 7. The young people atte ing heard talks by a former missionary physician, a nursing instructor, a week religious education teacher, a social wor and a parish secretary.

RESURRECTION CHURCH, Hilliard, sp sored a program on will-making on Ma with a follow-up session May 13.

Augustana Layman Called To Teach in South India

SANDWICH, ILL.—A layman of the A gustana Lutheran Church left a top-fli position in industry to serve as a missiona for the United Lutheran Church in Ameri in South India.

William Fanning, a former tool desig at the Aurora, Ill., plant of the Caterpil Tractor Co., was commissioned May 28 Salem Lutheran Church. With his wife a three sons, Mr. Fanning was to fly fr New York June 12 to begin his mission career as a teacher of industrial arts in trade school of the Tamil Lutheran Chur

The rite of commissioning was conduc by the Rev. Rudolph C. Burke, execut director of the Board of World Missions the Augustana Church. Preaching the s mon and bringing greetings from the UL Board of Foreign Missions was the Rev. Frederick Neudoerffer, secretary for In for the ULCA.

incy Mission Organized
Congregation of ULCA

By JOHN E. COOPERRIDER

CHICAGO—Christ Church, Quincy, was officially organized April 16, with 74 adult charter members and 41 children. The service was held at Luther Memorial Church, Quincy, sponsoring congregation, with Dr. Paul E. Lesher, synodical secretary for mission, as speaker. Mission organizer is the Rev. James Plymire.

MORE THAN 200 boys and sponsors attended the Acolyte Festival held at Grace Church, Villa Park. Speakers were Russell Olmstone of Omaha, Neb., and Dr. A. Howard Weeg, president of the Illinois District.

CORNERSTONE was laid April 9 for Faith Church, Rockford, the Rev. Arthur R. Stees, pastor. Construction of the $96,000 first unit for this mission congregation was started last October.

THE REV. O. GARFIELD BECKSTRAND II has been called to be pastor of Trinity Church, Rockford, West Lutheran congregation in Illinois, effective June 1. Since 1947 he has been assistant and associate pastor serving with his father, Dr. O. Garfield Beckstrand, who has been at the church since 1919.

Pastor Beckstrand

The new pastor explained that his father is not retiring but will continue to serve as pastor in the congregation as long as he desires and feels able. "The congregation took unusual action," he said, "by naming Dr. Beckstrand as chairman of the congregation and chairman of the church council." He will also retain the title of "pastor," without administrative responsibilities.

With trowel and book, Pastor Arthur Stees lays cornerstone at Faith Church, Rockford

CHRIST CHURCH, Chicago, held its golden jubilee, May 21, with Dr. A. Howard Weeg, speaker. Dr. George P. Lottich has been the pastor since May 27, 1911, when the church was organized with 32 charter members.

Pastor Lottich

The first unit of the existing edifice was built in 1914, with additions in 1917, 1922 and 1924. Extensive remodeling was done two years ago.

Nine members of the church have entered the ministry, including Dr. Lottich's son, the Rev. G. Paul Lottich, and three girls of the congregation have become pastors' wives. Seven of the charter members, including Dr. and Mrs. Lottich, shared in the anniversary celebration.

Pottsville and Hegins Church Men Hold Rally

By ARTHUR S. FOLLETT

POTTSVILLE, PA.—Lutheran Church Men of the Pottsville and Hegins Districts held a combined spring rally at Zion Church, Frackville, on May 4. There were 180 men from 26 churches present.

The speaker was George W. Heffner, Schuylkill County representative in the State Legislature. His topic was "This Nation Under God."

Eugene Koch, Pottsville District president, was given a life membership pin in recognition of his long service to the ULCM.

Mohr Installed as Case Worker

THE REV. LUTHER K. MOHR was installed as case worker for the Lutheran Children's Bureau of Schuylkill County at a service in Christ Church, Schuylkill Haven. Conducting the service were the Rev. Freeland L. He mig, dean of the Hegins District; the R Walter H. Guigley, dean of the Pottsv District, and Dr. Francis A. Shearer, exe tive secretary, Board of Inner Missio Pennsylvania Ministerium.

Dean Hemmig presenting symbolic light to new Luther League president, Gail Walter

Pastor Mohr installed by Pastors Hemmi and Guigley, and Dr. Francis A. Sheare

SCHUYLKILL COUNTY Lutheran Pasto Association met at St. John's Church, A burn, and elected the Rev. George E. He of New Ringgold Parish, president 1961-62.

DR. CLAUDE E. SCHICK, Pennsylvania M isterium secretary, and Dr. Francis Shea spoke at the spring meeting of the Heg District May 10 in English Lutheran Chur Minersville. Items discussed included a p for a church councilmen's institute.

OFFICERS WERE ELECTED and instal May 6 at the Luther League Rally of Hegins District at St. Paul's Church, To City.

Gail Walter, Good Shepherd Church, A land, was elected president; Jack Hartz, s retary of recreation, and Nancy Schell, s retary of publicity, both of Tremont.

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PA.: PHILADELPHIA

Arthur Ebischbach Called To Germantown Home Post

By CARL W. WEBER

PHILADELPHIA — The Rev. Arthur W. Ebischbach was installed June 4 as assistant pastor and assistant superintendent of the Germantown Home. He succeeds the Rev. William H. Truby, who was called as superintendent-pastor of Martin Luther Manor in Milwaukee, Wis.

Pastor Ebischbach was ordained a week earlier. A graduate of Philadelphia Seminary, he had spent a year of field work at the Germantown Home, and also had a year of clinical training at Lankenau Hospital.

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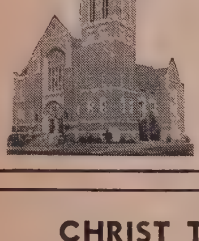

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He has been active in church work most of his 33 years. He served from 1 through 1959 as president of the Luthe Athletic Association of Philadelphia. Fr January 1958 through April of this year served as youth director and assistant the pastor at Faith United Church of Ch West Oak Lane, Philadelphia.

In his new position Pastor Ebischb will have combined administrative and p toral duties under Dr. Walter R. Harris superintendent-pastor of the 102-year- home.

Service to Aging Studied

LUTHERAN SOCIAL ACTION FELLOWS conducted a workshop on "The Congre tion and Older People" on May 15 at H Communion Church's parish house in cen Philadelphia. Mrs. Helen E. Heydrick, ecutive secretary of the Community Serv Department, Greater Philadelphia Cou of Churches, spoke on the topic, "How O Older People Serve the Congregation?"

A panel moderated by Dr. Francis Shearer, executive secretary of the Bo of Inner Missions, Pennsylvania Mini rium, discussed the related question: "H Can the Congregation Serve Older Peopl Speakers were Drayton Bryant, of the Ph delphia Housing Authority; the Rev. Fr Kensill, a Methodist pastor; Mrs. I Hagedorn, of Bethel Lutheran Chur Philadelphia; and Sister Anna Mary Sm Lutheran deaconess on the staff of the Ph delphia Center for Older People.

THE REV. GILBERT E. DOAN, JR., cam pastor for the metropolitan Philadelphia d trict, has been called as eastern regio secretary of the National Lutheran Counc Division of College and University Work.

Steimle to Preach on Radio

NEW YORK — Dr. Edmund Steimle w take over the National Radio Pulpit p gram on Sunday, July 2, and will contin through September. The program is bro cast over the NBC Network Sundays fr 10:05 to 10:30 A.M.

TH CAROLINA

w Missions Organized Burlington, Greensboro

By FRANK K. EFIRD

LISBURY, N. C. — Burlington and nsboro got new mission congregations tly.

essiah, Burlington, was organized April der the leadership of Pastor Robert l. Seventy-eight adults and 40 children ed the charter roll. The infant church orshiping in a frame building on a -acre plot it owns.

e Greensboro mission, called the ch of Our Father, came into being May ith 75 adults and 35 children. The 160 e present for the organization service an offering of $1,074. The Rev. Carl itchie is mission developer.

NOIR RHYNE COLLEGE awarded the doc- f laws degree to Dr. S. White Rhyne of Philadelphia and the doctor of divinity degree to the Rev. A. W. Lippard, of Morgantown, at commencement June 5. Dr. F. Eppling Reinartz, of Columbia, S. C., delivered the baccalaureate sermon June 4.

The college hopes to begin a new $600,000 student union building by September and an architect is sketching preliminary plans for a new women's dormitory. The board of trustees is appointing a directing committee for a $2,000,000 expansion campaign scheduled early in 1963.

Lenoir Rhyne will be the setting for two synodical conventions this summer: Luther League July 26-29 and United Lutheran Church Women Aug. 26-28.

RECENT SYNODICAL activities include: The distribution of 497 Evangelism Resource books to congregations; plans for a "New Pastor's Workshop" at St. Mark's, China Grove, June 26-29; an ordination service for 11 young men at Holy Trinity Church, Hickory, on June 11 with Dr. Frank Davis, Wilmington, preaching.

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Aarne Siirala, Jarvenpaa, Finland: Luther and Freud
Philip S. Watson, Garrett: The Theology of Sola Scriptura
Axel C. Kildegaard, CLTS: Preaching and the Ministry

II Term: July 17—August 4

J. Coert Rylaarsdam, Chicago: Worship in the Old Testament
George W. Forell, CLTS: Luther's Social Ethics
George A. Lindbeck, Yale: Contemporary Roman Catholic Theology
Donald R. Heiges, CLTS: Campus Christian Work

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NORTH CAROLINA . . .

With one-third of the year gone, the stewardship report showed the synod was $80,206 short of reaching one-third of its 1961 budget.

A North Carolina Luther Leaguer, studying this year at the International Christian University in Tokyo, was recently received with other exchange students by Japan's Crown Prince Akihito and Princes Michiko. She is Miss Margaret Whitteca daughter of Pastor and Mrs. George R Whittecar of St. James' Church, Concord.

She went to the oriental nation unde sponsorship of the International Christia Youth Exchange and the Luther League o America. St. James' Church has reciprocate by sponsoring a Finnish student for a yea

State Council of Churches Hears Speakers On Integration

An outstanding array of speakers addressed the Silver Anniversary Convocation of the North Carolina Council of Churches at Greensboro.

Several of them referred to the fact that Negro college student "sit ins" started at Greensboro. The council has been integrated for a number of years. The North Carolina Synod is a member of the council.

Dr. Frank P. Graham, speaking for the United Nations said "it is better to have 99 nations talk it out than have 99 million young men shoot it out."

Dr. Liston Pope, dean of Yale Divini School, said, "94 per cent of Americ Negroes are in segregated churches . since 1940 Roman Catholics have had mu greater influence than Protestants in Ame can foreign policy, labor, and movies."

Dr. H. Shelton Smith of Duke Divin School said "the North Carolina pupil signment plan (of placing students) h been used to obstruct the U.S. Supre Court decision, with only 70 Negroes white public schools in five years."

Other speakers were Dr. Eugene Cars Blake, Philadelphia; Dr. Rufus Cleme Atlanta; Dr. Guion Johnson, Chapel H and Dr. Billy Graham, a North Carol native.

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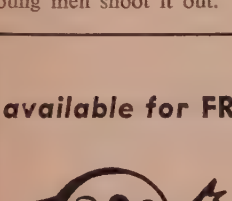

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Virginia Assembly Plans

Roanoke, Va. — Features of the synd 32nd annual summer assembly, to be h at Massanetta Springs July 24-30, will b panel discussion of problems of the nuc age and a dramatic production of *Cry, Beloved Country,* by the Bishop's Comp of Santa Barbara, Calif.

Dr. Karl Z. Morgan, director of Health Physics Division of the Oak Ri Tenn., National Laboratory, will lea panel of scientists in the discussion.

Other speakers during the week-long sembly will be Dr. Paul C. Empie, ex tive director of the National Luth Council; Dr. Oscar A. Benson, fo president of the Augustana Church; Dr. F. Eppling Reinartz, president of Sc ern Seminary.

ynod's Mission Progress ntinues Without Slack

By CARL A. DRISCOLL

TAMPA, FLA.—Events in Florida's March Missions filled the month of May and ed over into June.

Jay 7 brought the congregation of St. nen's Church, Tallahassee, into a new ch building on a five-acre tract at the north edge. The Rev. Robert G. ter is pastor.

irst service was held May 14 in Tarpon ngs, where mission developer Wayne S. Allran led 146 worshipers in what will be St. Timothy's Church. This parish is in the heart of the Greek-American settlement known for its sponge industry, a famed tourist attraction.

May 21 saw two groundbreakings (sometimes called "sand-stirrings" down here). They were for new buildings planned by Reformation Church, Orlando, Dr. Francis R. Edwards, pastor, and Good Shepherd Church, Sanford, Ernest B. Bolick, Jr., pastor. On May 28 Ascension Church, Boynton Beach, broke ground. H. William Johnson, Jr., is pastor.

FLORIDA'S FOURTH new ULCA congrega-

lorida's Cuban-Americans ided on Tractor Trade

HE CUBAN SITUATION is most keenly felt vo Florida areas. One is around Miami, re many refugees have been received. other is Tampa, where some 60,000 ple of Cuban descent live in what is d Ybor (ee-bor) City. Here the sentit is divided.

hose who came from Cuba before the al reform lived under conditions where ost any change was for the better. ers, especially those dependent on the r industry, are under pressure for their and security. And nearly all are inved through relatives and friends still in a.

he feeling about the "tractors for men le," according to letters to the newsers, has been predominately against such gaining.

One Cuban-American leader said: "If we n't pay Castro, we are inhuman in not nting to save the lives of those 1,200. if we do pay Castro and save those s, we still haven't saved the lives of ers opposed to communism, and we e become debased in the eyes of the rld as a weak nation willing to pay blackil. Either way, we lose."

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FLORIDA . . .

tion this year was organized on June 4 at Cape Coral, 13 miles southwest of Ft. Myers. It is Christ Church, developed by the Rev. Everett P. Bunck.

Services had been held since Easter 1960 in a motel clubhouse, when the field was opened by the Rev. Daniel Bergstresser and Dr. Henry Dickert of Redeemer Church, Ft. Myers. After Pastor Bunck's arrival services were moved to larger quarters in the new community's shopping plaza. A parsonage is being built, and a church site has been acquired.

Also on June 4, first service was held the new mission field at Brandon, just ea of Tampa, with the Rev. Andrew F. Thei as developer. Thirty-four families attend a get-acquainted picnic on May 7, a fe weeks after Pastor Theisz began his wo

Two "NATIVE SONS" were ordained their home churches—Perry B. Griffith St. John's, Hollywood, and Rollin Hans at Grace, Lakeland. Pastor Griffith w serve at Holy Trinity, Key West, and Pas Hansen at Messiah, Panama City.

"To Everything A Season," 50 frame, sound-color filmstrip, for use on July 9, Kindergarten, Christian Growth Series. (VSS1R) $10.50

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TEXAS-LOUISIANA

Mission at Hurst Becomes St. Andrew's Congregation

AUSTIN, TEXAS — St. Andrew's Chur Hurst, Tex., was formally organized M 14. The service was conducted by the R Philip L. Wahlberg, synod president, a the Rev. Martin L. Yonts, home missi secretary. There are 94 baptized memb 51 of them adults.

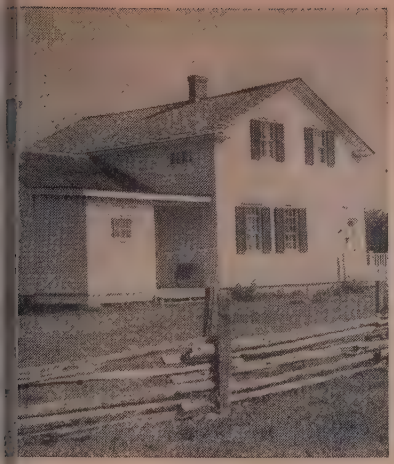
The Rev. Robert M. Belles, mission veloper, has been in the field since last Ju Development was started in 1959 by Past Edward Wagner and Thomas O. Stelling

Student Center Dedicated

A NEW STUDENT CENTER building dedicated in Austin May 7. The Luthe Student Foundation of the University Texas uses the center for its ministry to National Lutheran Council students.

The Rev. Carl Hacker, now of Baltim Md., who was the first executive secre and director of the Foundation, was speaker. The Rev. Harold W. Pening present executive director, presided.

C. H. Warner, of Messiah Church, Au was building committee chairman for $50,000 first unit. The two-story b building contains a combination assen room and dining area, kitchen, library, c room and lounge.



Lawrence parsonage as it was in 1843

Pastor's House Restored at Upper Canada Village

MORRISBURG, ONTARIO—A Lutheran parsonage dating from 1843 is among the 40 more 19th century buildings that comprise Upper Canada Village, recreated by the Ontario government to present a picture of life a century ago.

The clapboard home was built for Pastor William Sharts of St. John's Church in the old St. Lawrence Parish. Moved from its former location in an area inundated by the St. Lawrence Seaway project, it has been carefully restored with furnishings like those of its original occupants.

Upper Canada Village, in a section of the Miller Farm Battlefield Park on the shores of Lake St. Lawrence, will be officially opened on June 24, and is expected to attract many tourists.

"Davey and Goliath" Chosen for Venice Film Festival

WASHINGTON, D. C.—*Davey and Goliath*, popular religious children's television series, has been selected as a United States entry in the 1961 International Film Festival in Venice, Italy.

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Dr. Anna L. Hyer, co-ordinator of the Committee on International Non-Theatrical Events, notified the Department of Press, Radio and Television of the United Lutheran Church in America, producer of the *Davey and Goliath* series, that one 15-minute episode in color animation, *The New Skates*, had been reviewed by the committee and selected for viewing at Venice.

Davey and Goliath is now being shown on more than 150 television stations in the U.S. and Canada. Eight stations are carrying the first 13 programs of the series in color. Production is under way at Clokey Productions, Inc., Glendora, Calif., on a second 13 episodes, designed to help children from 6 to 10 years old understand what God is like.

Faith Institutes Planned for Jazz Musicians and Ad Me

NEW YORK — The men who create and play jazz and the people who help fashion the taste of Americans through advertising campaigns will participate in two conferences sponsored by the ULCA Board of Social Missions.

The conference for jazz musicians is scheduled for next February and will be held in Greenwich Village. The one for advertising men may be conducted before the end of the year, in New York City.

Both meetings are part of the board's year-old project called Faith and Life Institutes, patterned after the German Evangelical Academies which attempt to in pret the Christian faith to laymen.

The Rev. Herman G. Stuempfle, Jr., sociate director of the social mission bo Department of Social Action, said the stitutes are an "experiment in bringing ligious concern 'down-to-earth.' Their pose is to engage people in free and p trating discussion of the meaning of C tian faith for the issues which confront t in daily life."

Pastor Stuempfle admitted that the ve of the church into the Manhattan jazz w is "off-beat." He said that United Luth pastor John Garcia Gensel, who serves York's Advent Lutheran Church, and is well-known as a jazz buff, has been ing to plan the conference.

Pastor Gensel has been ministering to men for the past couple of years. It concern for what he calls "the almost disassociation of these people from church" that prompted plans for the insti

There is a reverse side to the picture, tor Stuempfle noted. That has been the tachment of the church" from this im tant aspect of the city's society.

He said the purpose of this parti institute is to "open new doors of u standing between two worlds which been shut off from each other. It will enlarge the sphere of ministry to w Pastor Gensel is devoting himself."

In addition, Pastor Stuempfle said, conference "will dramatize, as no othe stitute has done, our effort to bridge gulf between the church and those inces of life which have been alienated its ministry and witness."

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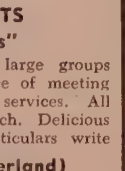

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CHANGES OF PASTORATE—

WARTBURG

HIDT, ROBERT C. From St. John's urch, Elkhorn, Wis. To Immanuel urch, Lena, Illinois.

DECEASED

RS. DAISY OVITT GERBERDING, lied March 28 in Park Ridge, Ill. She the widow of the Rev. Paul Gerberding, served pastorates in Chicago and La-ge, Ind., was superintendent of churches wa, and organized about 30 home mis-throughout the country.

rviving are two daughters, Mrs. Evelyn h of Hawthorne, Calif., and Mrs. Leon-Dicke, of Mt. Prospect, Ill.

neral service was conducted March 30 t. Matthew's Church, Chicago, by the Jack Ehlers, the Rev. A. Gordon by, the Rev. James Scherer and the Rev. Peterson.

R. RALPH WALLACE LIVERS, 80, ed ULC pastor, died May 15 in Fre-t, Neb. Born near Waterville, Kan., was graduated from Midland College Western Seminary (now Central), and ordained in 1906.

e served pastorates at South Omaha, .; Gypsum, Colo.; Hardy, Neb.; Hooper, ., and Council Bluffs, Iowa, retiring as or emeritus in 1947 to Fremont. He ived the honorary degree of doctor of nity from Midland College in 1925.

e served the Nebraska Synod as secre-for two years, was president of the ky Mountain Synod for one year and president of the Iowa Synod three rs. He was president of the Tabitha me Board for five years.

urviving him are his wife, the former llie May Young; two sons, the Rev. llace S. Livers, of Zumbrota, Minn.; rold A., of Neligh, Neb.; a daughter, s. Ruth Whittecar, of Concord, N. C.; brothers and three sisters.

Funeral service was conducted May 18 Salem Church, Fremont, by Dr. Frederick Boldt, the Rev. Wilbur E. Wicklund, Dr. Alfred J. Beil, and Dr. Leland H. Lesher. Burial was in Oakland Lutheran Cemetery, Oakland, Neb.

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IN CONCLUSION

HERE IS an opinion so subversive, so contrary to the American way of life, that I shudder to think of writing it down: I'm against fishing, and, of course, hunting.

This must be an eccentric, personal opinion, for some of my friends whom I deeply trust are ardent fishermen. They are not at all shocked at piling up a basketful of trout from a good afternoon's catch.

If I were consistent I'd be like the Seventh-day Adventists who are strict vegetarians. I enjoy eating fish or hamburgers, and have no objection to men going out to sea to drag up haddock by the ton. (I sat beside a broadminded Seventh-day Adventist at a dinner one day, who gave me his steak and coffee, and seemed pleased that I had such a banquet while he starved.)

But I am appalled by the idea of making a sport of depriving any living creature of its life. If I were marooned on a South Sea island I suppose I'd sit all day with a hook and line in the water in hope of catching some supper. But to do that unnecessarily, and to find pleasure in it, seems to me horrible.

THIS ILLUSTRATES what different conclusions people can reach although they start from the same general premises. To destroy a human life deliberately is far worse than catching a fish or shooting a light-footed deer. Yet the vast murder which is called war seems to me to have sometimes been justified although I suppose none of us feels entirely sure about this.

But when a man who is obviously an enemy of society is securely penned behind bars, and can be kept imprisoned for 30 or 40 years if necessary, it see to me that we do violence to the pr ciple of the infinite value of life by ha ing him or shooting death-dealing volt through his nerves and muscles.

This is a question our church had portunity to speak about at its conventi last fall. I found myself in the minor among my fellow-delegates. Our conv tion decision will have consequences wh the Pennsylvania legislature makes up mind this year on abolishing cap punishment.

Some groups of churchmen h spoken strongly, especially the Epis palians. When the legislators reach th decision some will be influenced by fact that the Lutherans, largest Protest group in the state, refrained from c demning the death sentence.

WHEN THE tides of life flow f stream these June days, and the ro cascade over every garden wall, the g dener goes out with his spray gun destroy his enemies, the aphids beetles. You have to make a choice tween which kinds of life you prefer, most of us are against beetles.

Some men can work off their frust tions and get their lungs full of clean stalking up a stream in search of pike perch. Maybe it's just a matter of te perament. But it seems to me a test high civilization whether we stop to a is this slaughter necessary?

A first-class exterminator can kil million termites and save your hou O.K. In the old days a crazy king co order a thousand slaves beheaded, now there would be some criticism. whole scale of judgment regarding destruction of life has been lifted up a dizzy pinnacle since what the Am cans did at Hiroshima.

—ELSON RUF

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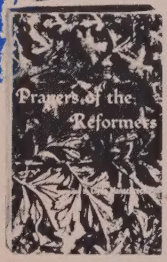

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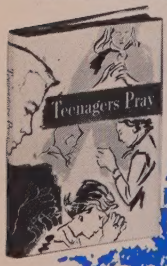

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